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## Educational Works and Class-Books

### METHOD GASPEY-OTTO-SAUER

FOR THE STUDY OF MODERN LANGUAGES.

PUBLISHED BY JULIUS GROOS IN HEIDELBERG.

•With each newly-learned language one wins a new soul • Charles V

•At the end of the 19<sup>th</sup> century the world is ruled by the interest for trade and traffic; it breaks through the barriers which separate the peoples and ties up new relations between the nations. •

William II

„Julius Groos, Publisher at Heidelberg, has for the last thirty years been devoting his special attention to educational works on modern languages, and has published a large number of class-books for the study of the modern languages most generally spoken. In this particular department is in our opinion unsurpassed by any other German publisher. The series consists of 160 volumes of different sizes which are all arranged on the same system, as is easily seen by a glance at the grammars which so closely resemble one another, that an acquaintance with one greatly facilitates the study of the others. This is no small advantage in these exacting times when the knowledge of one language alone is hardly deemed sufficient.

The textbooks of the *Gaspey-Otto-Sauer* method have, within the ten years, acquired an **universal reputation**, increasing in proportion as a knowledge of living languages has become a necessity of modern life. The chief advantages, by which they compare favorably with thousands of similar books, are lowness of price and good appearance, the happy union of theory and practice, the clear scientific basis of the grammar properly combined with **practical conversational exercises**, and the system, here received for the first time and consistently carried out, by which the pupil is **taught to speak and write the foreign language**.

The grammars are all divided into two parts, commencing with a systematic explanation of the rules for pronunciation, and are again subdivided into a number of **Lessons**. Each Part treats of the Parts of Speech successively, the first giving a rapid sketch of the fundamental rules, which are explained more fully in the second. In the first Part attention is given to **Etymology**; in the second Part more to the **Syntax** of the



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## for the study of modern languages.

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case in *Systematic Grammars*. The rules appear to us to be clearly, they are explained by examples, and the exercises are quite sufficient.

To this **method** is entirely due the enormous success with which the **Gaspey-Otto-Sauer** textbooks have met; most other grammars either content themselves with giving the theoretical exposition of the grammatical forms and trouble the pupil with a confused mass of the most far-fetched irregularities and exceptions without ever applying them, or, to the other extreme, and simply teach him to repeat in a parrot-like manner a few colloquial phrases without letting him grasp the real genius of the foreign language.

The system referred to is easily discoverable: 1. In the arrangement of the grammar; 2. in the endeavour to enable the pupil to understand regular text as soon as possible, and above all to teach him to **speak** the foreign language; this latter point was considered by the authors so particularly characteristic of their works, that they have styled them -- to distinguish them from other works of a similar kind -- **Conversational Grammars**.

The first series comprises manuals for the use of **Englishmen** and consists of 38 volumes.

Our admiration for this rich collection of works, for the method employed and the fertile genius of certain of the authors, is increased when we examine the other series, which are intended for the use of foreigners.

In these works the chief difficulty under which several of the authors have laboured, has been the necessity of teaching a language in a foreign idiom; not to mention the peculiar difficulties which the German idiom offers in writing school-books for the study of that language.

We must confess that for those persons who, from a practical point of view, wish to learn a foreign language sufficiently well to enable them to **write** and **speak** it with ease, the authors have set down the grammatical rules in such a way, that it is equally easy to understand and to learn them.

Moreover, we cannot but commend the elegance and neatness of the **typography** and **binding** of the books. It is doubtless on this account too that the volumes have been received with so much favour and that several have reached such a large circulation.

We willingly testify that the whole collection gives proof of much care and industry, both with regard to the aims it has in view and the way in which these have been carried out, and, moreover, reflects great credit on the editor, this collection being in reality quite an exceptional thing of its kind.

Paderborn.

(Extract from the *Literary Review*)

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All the books are bound.

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for the study of modern languages.

«As long as Bellamy's 'state of the future' is no fact yet, as long as there are millionaires and Social Democrats, until every cobbler can step in to the scene of his handicraft, fitted out with an academic education, so long will private tuition be a necessity.

Since no pedagogic considerations fetter the private tutor, one should think that the choice of a classbook could not be a difficult matter for him; but it is understood, and justly so, that any book is useful if only the teacher is of any use. But the number of those who write grammars, from the late respected Dr. Ahn down to those who merely write in order to let their own small light shine is too large. Their aim, after all, is to place the pupil as soon as possible on his own feet i. e. to render a teacher superfluous, and to save time and money.

Then the saying holds good: «They shall be known by their works», and for that reason we say here a few words in favour of the books of the Gaspey-Otto-Sauer Method which have been published by Mr. Julius Groos, of Heidelberg.

Valuable though these books have proved themselves to be for the use at school, it is for private tuition that they are absolutely indispensable. They just contain what I claim for such books, not too much and not too little. The chapters of the various volumes are easily comprehended and are arranged in such a way that they can well be mastered from one lesson to the other; besides, the subject-matter is worked out so as to lead the pupil from the commencement to converse in the foreign tongue.

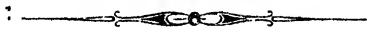
What success these books have met with will best be seen from the ever increasing number of their publications which comprise, in different groups relating to Germans, Frenchmen, Englishmen, Italians, and Spaniards, not less than 160 works the following volumes of which I have successfully used myself and am still using for the instruction of Germans: — the French grammar (24<sup>th</sup> edition), the English grammar (21<sup>st</sup> edition), the Spanish, Italian, Dutch, and Russian grammars; for English and French students: — the German grammar, not to mention minor auxiliary works by the same firm.

It is surprising what splendid results one can obtain by means of this method in a period of 6 to 12 months. After such a course the student is enabled to instruct himself in commercial correspondence in a foreign language without a master's helping hand.»

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METHOD GASPEY-OTTO-SAUER.

# MODERN PERSIAN CONVERSATION-GRAMMAR

WITH

READING LESSONS, ENGLISH-PERSIAN VOCABULARY  
AND PERSIAN LETTERS

BY

THE REV. W. ST. CLAIR-TISDALL, M. A.

C. M. S. MISSIONARY AT ISFAHÂN, PERSIA: AUTHOR OF GRAMMARS  
OF THE PANJĀBĪ AND GUJARĀTĪ LANGUAGES.



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JULIUS GROOS.

1902.



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*Heidelberg.*

**Julius Groos.**

Persian, the Italian of the East, has long been recognised as one of the most euphonious, expressive and important of Oriental languages. Unfortunately, however, to most Englishmen who have spent any time in India, Persian is known only in its antique form and pronunciation, which are still in large measure retained on the Afghān frontier and in other parts of India. This prevents the student from being intelligible to the natives of Persia, should he for any reason find it desirable to visit that country. The writer's own experience enables him to speak with some little authority on this subject. Having studied and learnt to speak Persian in the Panjāb, he found, on endeavouring to enter into conversation with Shir-āzis in Bombay, that he was almost if not quite unintelligible to them, since many of the words, phrases and idioms he had learnt from the pages of Sa'di and other classical Persian authors have become obsolete and have been superseded by others in the modern language as spoken in Persia itself. It was as if a foreigner, having discovered some corner of the world in which English was still spoken by the learned, just as it occurs in the Elizabethan writers and with the pronunciation of that distant day, had learnt the language from them and then tried to converse with the English people of to-day. His conversation would seem at once stilted and vulgar, and it would amuse everyone with whom he came in contact.

The Civil and Military authorities in England and India now, however, seem to have begun to grasp the fact that *Indian* Persian is somewhat like what the French of 'Stratford atte Bowe' was in olden times, and to feel the desirability of favouring the study of the language as actually spoken in Persia itself. In

order, possibly, to assist in the attainment of this object, the Publisher of this Series of Conversation Grammars (the 'Gaspey-Otto-Sauer Method') has done me the honour to entrust me with the preparation of the present volume, which I trust will prove useful to students and will not be found unworthy of a place among the many excellent Handbooks on other languages which have rendered the Series so well known in many lands.

The aim of this Volume is to provide the Student with a thoroughly practical and up-to-date Introduction to the study of the Modern Persian Language. Therefore everything obsolete has, whenever it could not be profitably omitted, been admitted only in such a manner as to shew clearly the changes which have occurred in the language in process of time, and to warn the student against using too antiquated words and employing modes<sup>(1)</sup> of expression which are not now used, or are used in a different sense.

A residence of more than seven years in Persia itself (in addition to many years' previous study of the language) and conversation with all classes of the people have, I trust, in some slight degree, fitted me for the task which I have been invited to undertake. I am much indebted to Āqa Mirza Asadu'llah of Isfahan, who has carefully revised the Persian Text of the Stories contained in this Grammar, and has also been consulted about every matter of importance. My sincere thanks are due to the Rev. C. H. Stileman M. A., the Secretary of the C. M. S. Persia Mission, for his great kindness in going carefully through the MS. of this Grammar with me, and for the many

<sup>1</sup> The danger of this is well illustrated by the narrative of what actually occurred to a learned Orientalist who had studied Persian in the Panjāb and then happened to be travelling in Persia. Handing his horse's bridle to a native servant he said, '*Asp i mārā hidāyat kun.*' He doubtless meant to say 'Lead my horse' — in Modern Persian '*Āsbamrā jildā bikun*': but what he actually *did* say denoted 'Guide my horse in the way of salvation'. The Persian's surprise at the commission with which he was entrusted is more easily imagined than described.

valuable suggestions he has made. Coming from such a careful and accurate student of the language as he is, these have been of great service to me.

The Reading Lessons subjoined at the end of this book are taken in part from the *Šad Hikayât*, and in part from the Journal of the late Šhâh's Third Visit to Europe. The former book is well known, in India especially; but its style is somewhat antiquated, and not a few of the words used in it are now obsolete. I have therefore had it rewritten by Mirza Asadu'llâh, with the object of bringing its style and phraseology into complete accord with the best modern standard. The first sixteen Stories are given as Exercises in the Grammar itself, in the usual printing type; and the rest, to the end of Story 34, are lithographed in the *Naskh* character in the Reading lessons. The style in which the Šhâh's Journal is composed, at once free and elegant, may be said to have now become the model for such compositions in Persian. The extracts from it are given in the *Nasta'liq* character. Until the Student can read these Extracts freely, he should not attempt to read the Persian Letters contained in Appendix F. The *Shikasteh* hand in which they are for the most part written is somewhat difficult to decipher, and the Key should here be carefully consulted by the Learner, in order to test his success in solving the enigmas which will plentifully present themselves in this part of his course of study. These Letters are a selection from those actually received from various Persian friends. The variety of the handwriting has been carefully reproduced, but the necessity of obliterating certain proper names etc. has produced some erasures here and there in them, for which the reader's indulgence is requested. It will be noticed that the Reading Lessons are paged as is usual in Persian books, and begin at the *end* of the Volume.

It is unnecessary to add to the bulk of this volume by appending a Persian-English Vocabulary, as Palmer's Smaller Persian-English Dictionary will supply all that the beginner will require. The ad-

vanced student will find Steingass' Persian Dictionary needful.

It remains for me to acknowledge my obligations to Ibrāhim's, Forbes' and Dr. Rosen's Persian Grammars, from which I have borrowed useful suggestions, though I have ventured to differ from them whenever accuracy required.

The system of transliteration adopted is an exact one, and this will enable the student, without any sacrifice of accuracy, to dispense with the Persian character in the first few Exercises and thus to learn something of the language before beginning to read the Persian type, — a method which experience has shewn to be very useful and profitable. The Persian character is, however, used in the reproduction of these Lessons in the Key. The English of the passages for translation into Persian has, it will be observed, an Oriental colouring, as it is a translation from the Persian original given in the Key. Many of the historical passages are taken (with a few slight alterations and simplifications) from Mīrzā Hairat's Persian Version of Sir John Malcolm's History of Persia.

*Bedford.*

*W. St. Clair-Tisdall.*

# Index.

	Page
Preface . . . . .	III
Persian Paradigms. . . . .	IX

Introduction: Letters, Pronunciation, Consonants, Vowels; other orthographical signs: Letters not found in pure Persian words, §§ 1—28 . . . . .	1
Reading Exercise . . . . .	13

## First Part.

### Elements of Persian Grammar.

First Lesson: Nouns and Adjectives . . . . .	11
Second Lesson: Nouns and adjectives <i>continued</i> ; <i>Le'áfah</i> . . . . .	18
Third Lesson: Use of <i>rā</i> , <i>-i</i> etc. . . . .	21
Fourth Lesson: Personal Pronouns . . . . .	29
Fifth Lesson: Numerals. . . . .	34
Sixth Lesson: Relative and Interrogative Pronouns . . . . .	41
Seventh Lesson: The Reflexive Pronoun . . . . .	47
Eighth Lesson: Prepositions, Conjunctions, Interjections . . . . .	53
Ninth Lesson: Language of the Common People . . . . .	60
Tenth Lesson: The Verb in General: Active Voice: Tenses from the Infinitive . . . . .	66
Eleventh Lesson: The Verb, Active Voice <i>continued</i> ; Tenses from the Root (Imperative). . . . .	73
Twelfth Lesson: The Verb <i>continued</i> : Auxiliaries: Tenses of Rare Occurrence . . . . .	81
Thirteenth Lesson: Passive Voice: Order of Words in a Sentence; <i>Oratio Recta</i> and <i>Oratio Obliqua</i> . . . . .	94
Appendix to the 13 <sup>th</sup> Lesson: Irregular Verbs . . . . .	103
Fourteenth Lesson: The Causative Verb: Compound and Prepositional Verbs. . . . .	108
Fifteenth Lesson: Defective, Impersonal and Contracted Verbs . . . . .	116
Sixteenth Lesson: Use of Tenses of the Verb . . . . .	122

## Second Part.

The Arabic Element in Persian: Compound Words: Idioms: Government of Verbs. . . . .	Page
Introductory Observations on Arabic Words in Persian. . . . .	129
Seventeenth Lesson: Regular Arabic Nouns and Adjectives . . . . .	131

# VIII

	Page
Eighteenth Lesson: Arabic Broken Plurals in Persian. . .	137
Nineteenth Lesson: Irregular and Double Plurals . . . .	144
Twentieth Lesson: Voices of the Regular Arabic Trilateral Verb . . . . .	152
Twenty-first Lesson: Arabic Verbal Forms <i>continued</i> : Verbs with Feeble Radicals etc. . . . .	158
Twenty-second Lesson: Formation of <i>Arabic</i> Derivative Nouns and Adjectives . . . . .	163
Twenty-third Lesson: Formation of <i>Persian</i> Derivative Nouns, Adjectives and Adverbs . . . . .	169
Twenty-fourth Lesson: Persian Compound Nouns and Adjectives . . . . .	177
Twenty-fifth Lesson: Turkish Compounds: Use of <i>Izâfeh</i> as a Relative Pronoun . . . . .	183
Twenty-sixth Lesson: Government of Verbs simple and compound , . . . .	188
Twenty-seventh Lesson: Certain Persian Idioms . . . .	194
Twenty-eighth Lesson: Parsing . . . . .	201
Twenty-ninth Lesson: Notes on Polite Conversation . .	204
Thirtieth Lesson: Some Persian Proverbs . . . . .	208

Appendix A: Arabic Phrases in constant use in Persian	215
Appendix B: Arabic Calendar . . . . .	217
Appendix C: The <i>Siyâq</i> Method of Reckoning . . . . .	219
Appendix D: Money, Weights and Measures . . . . .	220
Appendix E: Itineraries . . . . .	222
Appendix F: Persian Letters . . . . .	225

English-Persian Vocabulary. . . . .	249
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## Reading Lessons (paged afresh from the *end* of the book).

	Page
1. From the <i>Sad Hikâyat</i> . . . . .	1
2. From the Shâh's Third Journey to Europe . . . . .	24

# Persian Paradigms (Epitome)

## Noun.

ing. Plur.  
— — -hā. -āh.

## Personal Endings.

1st. P. -am  
2nd. P. -i  
3rd. P. -(ad)  
Plur. -ān.

## Active Voice.

Root —  
Imperative —  
Strengthened —  
Imperat. —  
Pres. Subj. Root + Per-  
sonal Endings.  
Strengthened / bi + Pres.  
Pres. Subj. / Subj.

## Passive Voice.

Conditional. Preter. + i.  
Imperfect Indic. } mi + Preter.  
Past Participle + proper parts of shudan.  
E. g.  
Future } Past Part. + fut  
of shudan.  
Pres. / Past Part. + Pres  
Indic. / Ind. of do.  
Pres } Past Part. + Pres  
Subj. } Subj. of do.  
etc. etc.

## Irregular Verbs

Are conjugated exactly as are the Regular Verbs, since the Root is known

## Adjective.

Posit. Compar. — -tar  
Superl. -tar n.

## Preterite

Root + an.  
Imperat. —  
Pres. Subj. Root + Per-  
sonal Endings.  
Strengthened / bi + Pres.  
Pres. Subj. / Subj.

## Future

Conditional. Preter. + i.  
Imperfect Indic. } mi + Preter.  
Past Participle + proper parts of shudan.  
E. g.  
Future } Past Part. + fut  
of shudan.  
Pres. / Past Part. + Pres  
Indic. / Ind. of do.  
Pres } Past Part. + Pres  
Subj. } Subj. of do.  
etc. etc.

## Verb

Root + an.  
Imperat. —  
Pres. Subj. Root + Per-  
sonal Endings.  
Strengthened / bi + Pres.  
Pres. Subj. / Subj.

## Acc.

## Regular Verb.

Conditional. Preter. + i.  
Imperfect Indic. } mi + Preter.  
Past Participle + proper parts of shudan.  
E. g.  
Future } Past Part. + fut  
of shudan.  
Pres. / Past Part. + Pres  
Indic. / Ind. of do.  
Pres } Past Part. + Pres  
Subj. } Subj. of do.  
etc. etc.

## Irregular Verbs

Are conjugated exactly as are the Regular Verbs, since the Root is known

## Adjective.

Posit. Compar. — -tar  
Superl. -tar n.

## Preterite

Root + an.  
Imperat. —  
Pres. Subj. Root + Per-  
sonal Endings.  
Strengthened / bi + Pres.  
Pres. Subj. / Subj.

## Future

Conditional. Preter. + i.  
Imperfect Indic. } mi + Preter.  
Past Participle + proper parts of shudan.  
E. g.  
Future } Past Part. + fut  
of shudan.  
Pres. / Past Part. + Pres  
Indic. / Ind. of do.  
Pres } Past Part. + Pres  
Subj. } Subj. of do.  
etc. etc.

## Verb

Root + an.  
Imperat. —  
Pres. Subj. Root + Per-  
sonal Endings.  
Strengthened / bi + Pres.  
Pres. Subj. / Subj.

## Preterite

Root + an.  
Imperat. —  
Pres. Subj. Root + Per-  
sonal Endings.  
Strengthened / bi + Pres.  
Pres. Subj. / Subj.

## Future

Conditional. Preter. + i.  
Imperfect Indic. } mi + Preter.  
Past Participle + proper parts of shudan.  
E. g.  
Future } Past Part. + fut  
of shudan.  
Pres. / Past Part. + Pres  
Indic. / Ind. of do.  
Pres } Past Part. + Pres  
Subj. } Subj. of do.  
etc. etc.





## Introduction.

§ 1. The Persian Language is written from right to left. Its Alphabet consists of the 28 Arabic letters with the addition of four others required to express sounds (*P, ch, ž, g*) not recognised in Classical Arabic, — in all 32. These with the Transcription of each used in this Grammar are given in the following Table.

No.	Name	Final separate	Final joined	Medial	Initial	Transcription	Pronunciation
1	Alif	ا	ا	ا	ا	*(omitted)	( <i>Vide</i> § 5)
2	Be	ب	ب	ب	ب	b	As in English
3	Pe	پ	پ	پ	پ	p	" " "
4	Te	ت	ت	ت	ت	t	" " Italian
5	Se	ث	ث	ث	ث	s	" Eng. s
6	Jim	ج	ج	ج	ج	j	" " j
7	Che	چ	چ	چ	چ	ch	" " ch in <i>church</i>
8	Hē	ح	ح	ح	ح	h	" " h
9	Khē	خ	خ	خ	خ	kh	" Scotch <i>ch</i> in <i>loch</i>
10	Dāl	د	د	د	د	d	" Italian d
11	Zāl	ذ	ذ	ذ	ذ	z	" Eng. z
12	Re	ر	ر	ر	ر	r	" Italian r
13	Zē	ز	ز	ز	ز	z	" Eng. z
14	Žē	ژ	ژ	ژ	ژ	ž	" French j in <i>jour</i>
15	Sim	س	س	س	س	s	" English s
16	Shin	ش	ش	ش	ش	sh	" " sh
17	Šād	ص	ص	ص	ص	s	" " s

No.	Name	Final separate	Final joined	Medial	Initial	Transcription	Pronunciation
18	Zad	ذ	ذ	ظ	ذ	z	As English z
19	Ta	ط	ط	ط	ط	t	„ Italian t
20	Za	ز	ز	ز	ز	z	„ Eng. /
21	Ain	ع	ع	ع	ع		(Vide § 5)
22	Ghain	غ	غ	غ	غ	gh	A guttural hard g
23	Fa	ف	ف	ف	ف	f	As Eng. f
24	Qaf	ق	ق	ق	ق	q	A guttural hard k
25	Kaf	ك	ك	ك	ك	k	As Eng. k
26	Gāf	گ	گ	گ	گ	g	„ „ g in <i>go, got</i>
27	Lam	ل	ل	ل	ل	l	„ „ l
28	Mim	م	م	م	م	m	„ „ m
29	Nun	ن	ن	ن	ن	n	„ „ n
30	Vav	و	و	و	و	v (vide § 5)	„ „ v
31	Ha	ه	ه	ه	ه	h	„ „ h
32	Ya	ی	ی	ی	ی	y (vide § 5)	„ „ <i>conso</i> and <i>y</i>

(Note that the dots of ذ, ن, and ی, instead of being placed beside one another, are often placed one above the other. *Gaf* is usually printed exactly like *Kaf*.)

It should be observed that the distinction between Capital and Small Letters is unknown in Persian. Each letter always retains its own sound, except that ن before ب and پ is pronounced *m*, the ق in the word آقا (= 'Mr.') is pronounced غ, and final ی in Arabic words, when it should be fully written ئی, is often pronounced *a*: it is then transcribed — *a*.

§ 2. The student should notice that each letter has in reality only *one* form. The apparent diversity of forms is due to the facts that (1) most of the letters may be united to the preceding or to the following letter, and (2) that when a letter is separate or occurs at the end of a word, a flourish is in most cases added, partly for ornament and partly to shew that it

ends the word. In most Arabic MSS. the dot of the final *nām* is placed not in the middle but at the right hand corner of the letter. This is sometimes the case with the dots of final **و** and **ز** also. Hence it is clear that even these letters have really only one form each. The only letters which have no final flourish are **ا** **د** **ر** **ز** **و** **ن** **م** **ل** **ط**. All but the two last of these nine letters are incapable (except in the *Shikāsteh* or *broken* hand) of being united with the letter which may immediately follow in the same word.

§ 3. There are several different varieties of the Persian character. The most important of these are the *Naskh*, the *Nastāliq*, and the *Shikāsteh*.<sup>1</sup> The first and second of these are used in lithographing books, while the third is a running hand commonly used in letter-writing. But they are all mere *varieties* of the character given in the Table above.

### Pronunciation.

Too much attention cannot be paid to the acquisition of a correct pronunciation. This is perhaps of more importance than is even grammatical accuracy.

### I. Consonants.

§ 4. All the letters in the Table are considered to be *consonants*, though in practice we may say that **ا**, **و**, and **ی** are often used as vowels. They are, however, never called such, but are known as the *weak letters*, because their sound so readily melts into that of the vowel which immediately precedes them.

§ 5. The sound of most of the letters is sufficiently indicated in the Table, though some call for further elucidation. *Alif* has properly the sound of the *smooth breathing* in Greek, *i. e.* the sound of the *hiatus*

<sup>1</sup> Specimens of all three are given in this Grammar. The Reading Lessons to the end of the Stories are in *Naskh*, and the rest in *Nastāliq*. The letters are in *Shikāsteh*. Printing from metal types is still rare in Persia, most books being lithographed. Hence the student will find a knowledge of all three kinds of script necessary.

heard between two words, the former of which ends and the latter begins with a vowel, as *he eats*. *Alif* has this sound when it begins a word, and also when in Arabic words adopted into Persian it is found in the middle of a word with a *hamzeh* (ـَ) above it, as in *أَدَب*. Otherwise *Alif* has the sound of *a* (§ 8). Initial *Alif* is not generally indicated in transcription, it being understood that whenever a Persian or Arabic word in transcription begins with a vowel, in the original it begins with *Alif*. Thus we transcribe *ادب*, 'Adab, politeness, *adab*, and 'Isfahān (اصفهان) is transcribed *Isfahān*. In *Persian* the 'Ain (ع) has exactly the same sound as the initial *Alif*, the strongly guttural sound which the letter has in Arabic never being heard. *Var* (و) is the English *v* except under the circumstances mentioned in § 9. After *ح* in Persian words the *و* is almost always silent; when such is the case a dot is placed under the *v* in transcription, as *خود*. *Khvud*, 'self', but *خود*, *Khūd*, 'helmet'. *Ye* (ی) is *y* when it begins a syllable, it is also strictly speaking *y* when it ends the syllable (*vide* § 10). In the latter case, if *ی* follows *ā* or *a*, the *ye* is very slightly pronounced and may even be omitted, as *جای*, *jay*, 'place': *bīgūy*, 'speak', often written and pronounced *ja*, *bīgū*. But should the *ye* follow *hamzeh*, as in *جائی* 'a place', the second syllable begins with *hamzeh* and the *ye* is pronounced *i* (*vide* § 19).

§ 6. *Te* and *Ta* (ت and ط) have one and the same sound in Persian, which is that of the Italian *t*, formed by placing the point of the tongue against the point of the upper teeth, and not against the gum as in English. *Dāl* (د) is a soft *d* formed in a similar manner. *Se*, *Sin*, and *Sud* (ص. س. ش) are in Persian pronounced just like the English *s* in *such*. They never adopt the *z* sound which the English *s* has at the end of words. *He* and *He* (ح and ه) are in Persian pronounced alike, as the *h* in *have*, but *ه* at the end of a

word is not pronounced after *fatheh* (§ 7), except in د (dah), 'ten', and in cases in which the *fatheh* is used by contraction instead of *alif*, as م (mah) for م (māh, 'the moon'; شاه *shah* for شاه *shāh*, 'a king'. Nor is the *e* pronounced in که *kih*, 'who', 'that', چه *chih*, 'what'. سه *sih*, 'three', به *bih*, 'to', (though it is in به *bih*, 'good'). Zāl, zō, zād, Zā (ض ز ذ) have all alike in Persian the sound of *z*. Rē (ر) is pronounced more decidedly than in English, but less so than in French. Such a word as فقير (*faqīr*), for example, must not be pronounced *faqiāh*, as Englishmen have a tendency to pronounce such words. Ghain and Qaf (غ and ق) are gutturals and resemble hard *g* and *k* respectively, but are formed far back in the mouth by a movement of the *uvula* and throat. Great care should be taken not to confound them with the ordinary *g* and *k*, which are گ and ک in Persian. The latter two letters are seldom distinguished from one another in Persian printing, the second stroke of the ک being usually omitted, but in pronunciation they are carefully distinguished.

## II. Vowels.

§ 7. In all languages there are three original short vowel sounds, *ā*, *i*, *ū*, which when lengthened become *a*, *i*, *ū* as heard in Italian. In Persian the three short vowels are represented by the signs *fātheh* (ـَ), *kāsrch* (ـِ), and *cammech* (ـُ) respectively, and these are shortened forms of the weak letters ا, ی and و. The long sounds of the same three vowels are denoted by writing after each short vowel its corresponding weak letter, as داشت *dasht*, 'he had', اوست *ūst*, 'he is', بیست *bist*, 'twenty'. The signs for the short vowels are hardly ever actually inserted in Persian, except when *absolutely* necessary to distinguish between words that might otherwise be confounded with one another, as مهر *mahr*, 'a seal', مهر *mīhr*, 'kindness'. Even in such instances their insertion is optional, as the

reader is supposed to know the meaning from the context and to be able to supply the short vowels from his knowledge of the language.

§ 8. Whenever *alif* occurs anywhere except at the beginning of a word or syllable, (where, to shew that it is long, if it be so, the sign *madd* [ ˘ ] or 'extension' should properly be placed over it), this letter should be pronounced as a long *a*. Then in nearly all parts of Persia it has the sound of *a* in *hall*, though very occasionally the flatter sound of *a* in *after* may be heard (*vide* § 5). But note that in ordinary conversation, not only among the uneducated but even among Persians of almost every class, unless they are for some special reason on their guard, the letter *a* before *n* and *m*<sup>1</sup> in purely Persian words is pronounced *ā*; thus *nan*, bread, is almost always pronounced *nan*. The same rule applies to a few Arabic words of a similar kind which are of such general use as to have practically become Persian, as *in'ām* (إنعام), 'a gift', pronounced *in'ām* or even *an'ām*. This ought not to be imitated but should be observed.

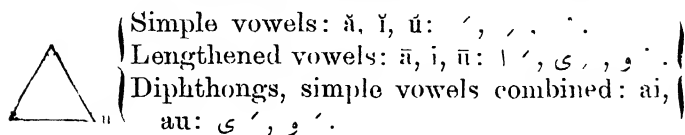
§ 9. *Vav* (و) preceded by *ẓāmmeh* (expressed or understood) sounds like *u* (Italian). When preceded by *fāṭṭeh* and not followed by another vowel, the two letters (*fāṭṭeh* and *vav*) together form a diphthong *au*, pronounced as the French *au* or the English long *o*. In all other cases *vav* is simply the English *v* (*vide* § 5).

§ 10. *Ye* (ی) when preceded by *kāsrēh* serves to lengthen the sound of that letter (§ 7); the two together are therefore pronounced like *i* in Italian or *ee* in English. (We might transcribe by *iy*, but it is more convenient to write *biṣt* for بیست than *biyṣt*, which latter would, strictly speaking, be a more exact transcription.) When *ye* is preceded by *fāṭṭeh*, the resulting diphthong *ay* or *ai* is now generally pronounced like *ai* in the English word *ail*, though the older sound of *ai* in *aisle* is occasionally heard. The latter sound is

<sup>1</sup> For the working out of this rule I am indebted to the Rev. W. A. Rice, M. A., of Shiraz.

now, however, nearly obsolete, except in *āib* (عَيْب), 'a fault', *Shaitān*, 'Satan' (شَيْطَان), and a few other words, mostly Arabic.

§ 11. The subjoined diagram shews all the



vowels and diphthongs recognised in Persian. The so-called *majhūl* or 'unknown' sounds of و and ی (*i. e.* *o* and *ē* respectively) are entirely obsolete, except that in most places the *vav* in the two words دو (*two*) and تو (*thou*) is pronounced long *o*. The sound of *ē* as in *āēt*, *mēt*, is heard in certain Persian words, but it has no proper sign to represent it and is therefore in some instances denoted by *fāthch* and in others by *kāsrch*, as will be explained under those signs.

§ 12. The vowel *fāthch* occurs far more frequently in Persian than does any other vowel, it is therefore of especial importance that the student should pronounce it aright. It has been found expedient to represent *fāthch* in transcription by *ā*, because when the sound is lengthened it becomes *a*, but the *fāthch* has never exactly the sound of the English short *a* in *bat*. It approaches this sound, however, in the following cases: — (1) When followed by ح, ه, or ع, as in the first syllable of أَحْمَد *Āhmad*, اَعْمَال *a'māl*, or the last syllable of بَنْدَه *bāndah*. (In Isfahān the last *fāthch* in words ending in اَ is thus pronounced, but in Shirāz the *fāthch* in such cases is pronounced *ē*, hence in this book we shall write such words *bāndeh*, etc.). (2) When the syllable containing the *fāthch* is open (*i. e.* does not end in a consonant), as مَلِكَة *mā-li-keh*, 'a queen'. (3) In a few words when followed by two consonants, as in رَاسْت *Rasht*, یَزَد *Yazd*, especially when the latter of the two is *r*; as گَبَر *gabr* (an impolite word denoting 'a Zoroastrian'), قَبَر *qabr*, 'a grave', صَبَر *sabr*, 'patience'.



But as a general rule *fâtḥeh* has the sound of the English *u* in *but*, *cut*, or the dull sound of the vowel of the final syllable in such words as *heaven*, *region*, when pronounced *heav'n*, *regy'n*. If this be not borne in mind, the student's pronunciation will sound very strange to a Persian, and will be extremely unpleasant and incorrect. (The usual English way of writing *cummerbund* for کمر بند — *kámarband* — shews how *fâtḥeh* sounds to English ears.)

§ 13. In the Arabic words هَذَا 'this', ذَلِكَ 'that', رَحْمَنُ 'merciful', and in the proper name إِسْحَاقُ 'Isaac', as well as in اِبْرَاهِيْمُ 'Abraham', اِسْمَاعِيْلُ 'Ishmael', اِلٰهِي ilāhi (Divine, etc. when thus written in Arabic style, one of the *fâtḥehs* is pronounced *ā*, being written in the old Arabic fashion for *alif*. This is often shewn by printing the *fâtḥeh* erect, as in the above examples, and calling it *alif i khaṇjari*, 'dagger-like alif'.

§ 14. *Kasreh* has generally the sound of short *i* in *hit*. But (1) when immediately followed by ح, ه, or ع it assumes the sound of *ĕ*: as اِعْتَرَفَ *i'tirāf* (pronounced *ĕ'tirāf*), اِحتَرَامَ *ihtirām* (pr. *ĕhtirām*); (2) when coming between two words, as in كِتَابُ پادشاه *kitāb i padshāh* (pr. *kitāb-ĕ padshāh*), it is also pronounced *ĕ*. In this book, however, it will always be transcribed by *i*, except when in certain instances it stands at the end of a word ending in ' and is pronounced *yi* or *i*, when it will be so transcribed (v. § 34).

§ 15. *Zámmeḥ* is usually and properly a short *u* pronounced as in Italian or as in the words *put*, *pull*. But before ح, ه, ع and ' it has the sound of a short *o*, as in مَوْحٍ *muhr*, 'a seal' (pronounced *mōhr*), مُؤْمِنٍ *mu'min*, 'a believer', 'believing', (pronounced *mō'min*). It has the same sound at the end of all Arabic words where it is pronounced by the Persians at all, as اَلْحَمْدُ لِلّٰهِ *al-hámdö lillāh*, 'praise to God', اَللّٰهُ اَكْبَرُ *Allāho akbar*, 'God is most great'.

§ 16. As in our system of transcription long marks are placed over the long vowels (as بُود *būd*),

it is unnecessary to place any distinctive mark over the short ones. A vowel not marked long is always to be pronounced short, *whether accented or not*. Note that each short vowel (with the exceptions mentioned above and in § 12) always preserves its proper sound, even before *r*; therefore *بِر*, *بَر*, and *بُر* *bar*, *bir* and *bur*, whether occurring as separate words or as syllables in a word, are *not* to be pronounced alike.

§ 17. All the different vowel and diphthongal sounds that occur in Persian are heard in pronouncing the words *آی جالینوسِ مؤمنِ منتظرِ اوقابِ آبدۀ* *Āi Julinūs i mu'min, mintazir i auqāt i ayāndeh i*: 'O believing Galen, thou art expectant of future times'.

### Other Orthographical Signs.

§ 18. *Madd* ( ~ ) is a sign of prolongation (it is really an *alif* written crosswise above the line) which occurs only above *alif*, and the *alif* so marked is almost always at the beginning of a word. (The exceptions are only a few Arabic words, as *قُرْآن* 'the Qur'ān', *إلهی* *ilāhi*, 'divine', and the explanation of this method of writing will be found in any good Arabic Grammar.)

§ 19. *Hamzeh* ( ؤ ) is a small *ع* written above the line. Its proper sound is the same as that of *alif*, for which it is a substitute, *i. e.* it represents a *hiatus*, and it will be represented in this book by the same sign ( ' ) as *alif*, when required: as *مَسْأَلَةٌ* or better *مَسْئَلَةٌ* [*mās'aleh*, 'a matter under discussion', 'a moot point']. At the end of words ending in ؤ , the *hāmzeh* sometimes seems to have the sound of *y*, as *خَانَهُ نَوَکَر* *khāneh yi nāukar*, 'the servant's house', but it is now considered rather better not to write the *hāmzeh* in such a case. At one time the *hāmzeh* had to be written, but it had then its proper sound, for the words were pronounced *khāneh i nāukar*. But as the pronunciation has now changed and the unwritten *y* crept in, Persians rarely write the *hāmzeh* between such words. It is, however, inserted in this Grammar for the convenience of the student.

§ 20. *Jaʿm*, ‘amputation’; or *Sukún*, ‘silence’ ( ) is a sign which shews the absence of a vowel after the consonant above which it stands. At the end of a word it is called *jaʿm*, elsewhere *sukún*. E. g. سُلْطَنَات *sultānat*, where the *sukún* and *jaʿm* shew that the ل and ت are not followed by a vowel. This sign is, however, never used except when absolutely necessary; in this respect it is treated like the signs for the short vowels. The word above given is therefore generally written سُلْطَنَات, the reader being supposed to know the vowels and where they occur.

§ 21. *Tashdīd*, ‘strengthening’ ( - ), is a sign which denotes that the consonant above which it is placed is to be pronounced double, as تَلْطِيفٌ, *talāʾīfuz*, ‘pronunciation’, تَشْكُرُ *tashūkku*, ‘thankfulness’, أُمَّا, *amma*, ‘but’. English students should be careful always to give the double pronunciation to a consonant which is *tashdīd*ed, and not, e. g., to say *āma* for *amma*.

§ 22. *Vāseḥ* ( - ), ‘union’, is a mark sometimes placed above the *alif* of the Arabic article ال (*al*) to shew that it loses its vowel and has the last vowel of the preceding word carried over to take its place and thus unite the two words into one, as أَمِيرُ الْمُؤْمِنِينَ *Amīru’ lMu’minīn*, ‘Commander of the Faithful’. It must not be confounded with *Madd* ( - ).

§ 23. *Tanwīn*, ‘Nunation’, or *Nūnu’ttanwīn*, ‘the *Nūn* of *Nūnation*’, is the name given to the doubled short vowel signs ( , , ) which sometimes occur at the end of Arabic words: the signs are then read -*an*, -*in*, -*un* respectively. They are not used with purely Persian words.

§ 24. The eight letters ت, ح, ض, ط, ع and ق are never found in purely Persian words, except that ض is used in سَد *sad*, ‘a hundred’, شَست *shast* ‘sixty’, and a few Arabicised proper names, as اصفهان *‘i-fahān*. So also ط is sometimes used, e. g., in نَبِيدَن *(napīdan)* to palpitate. When they occur otherwise they shew the word to be either Arabic or Turkish. But ث, ض, ط and ع are distinctively Arabic, whereas ب, ج, ز and ك never occur in Arabic words, having been added to the alphabet by the Persians.

§ 25. The reason why so many *s* and *z* sounds occur in Persian is that Arabic words introduced into the language have to be written as in Arabic. In the latter tongue the sounds of *س*, *ث* and again those of *ز*, *ذ*, *ح* and *ذ* are quite distinct from one another, as are those of *ح* and *ه*, of *ا* and *ع*. But these distinctions are not observed in Persian. There is also a great difference between the Arabic and the Persian sound of *غ* (*ghain*).

§ 26. The Arabic letters were originally 22 in number, and were arranged in the same order as in Hebrew, Syriac and Aramaean, *i. e.* in the order shewn in the following collection of unmeaning words, and from this order their numerical value is taken. This arrangement is called *Abjad*, from the first word of the series. It will be seen that the Arabic letters added later are arranged at the end. The numerical value is attached to each letter.

۱- بخد هوز سیمی

§ 27. The Arabic numerals now used in Persian are:

•	1	2	3	4	5	6	7	8	9	10	100	1899	1900
(0	1	2	3	4	5	6	7	8	9	10	100	1899	1900

The apparent strangeness of the fact that these numbers seem to be written and read not from *right* to *left* but from *left* to *right* is due to the circumstance that in Arabia, from which the Persians have borrowed this system of notation, the smaller number is *read* as well as *written* first: thus an Arab would read 1899, 'nine and ninety and eight hundred and one thousand'. This, however, a Persian does not do. The *Sigiq* notation is given in Appendix C to this Grammar.

No signs to represent punctuation are used in Persian, except that sometimes a *takht* (-) is employed to denote a pause, and the sign (ۛ) above the first word of a new sentence. But these are often omitted.

Accent.

§ 28. The Accent in Persian presents no difficulty, though the following rules may be found useful. As already mentioned, the accent *does not lengthen a short vowel* if it falls thereon.

1. The accent never falls on any syllable farther than the third from the end (antepenultimate), *except* in such instances as those in which Rule 4 necessitates this: as, *mālikeh* (ملکه) 'a queen', *sāltanat* (سلطنت) 'a kingdom': but *mī-namayand* (مبنماید) 'they shew'.

2. When a word contains a vowel before two consonants or before a *tushdid* (§ 21) letter — which is the same thing. — that vowel has the accent, except when a long vowel (other than in such instances as are mentioned in Rule 3) occurs in the same word nearer to the end, in which case the said long vowel takes the accent: E. g. *bāndeh* (بند), 'a slave', *tavānist* (توانست), 'he could', *afarīndeh* (آفریننده), 'Creator', *mu-ẓaffar* (مظفر), 'victorious', *mūntazir* (منتظر), 'expectant', *Khudavānd* (خداوند), 'Lord': but, *farmūd* (فرمود), 'he commanded', *attār* (عطّار), 'a perfumer'.

3. The appended termination-*i* (as *bādi*, 'wickedness' (بدی) from (بد) *bad*, 'wicked', 'Arabi' (عربی), 'Arabic', from (عرب) 'Arab, 'an Arab') and the pronominal affixes of nouns and verbs (*vide* §§ 46, 83), the *iẓāfeh* (§ 40) and *-rā* (§ 41) and the parts of the verb *ast* (§ 40, Words), do not take the accent whether they contain long vowels or not: E. g. *nīki* (نیکى), 'goodness', *shāhri* (شهرى), 'a city, citizen, belonging to a city', *dādand* (دادند), 'they gave', *dādid* (دادید), 'you gave', *kitābshun* (کتابشان), 'their book', *āra* (اورا), 'him', *shirīnast* (شیرینست), 'it is sweet'. But when *-i* followed by *kīh* is added with the meaning 'the ... who', 'the ... which', § 41, the *-i* often has the accent, especially when the definite article in English is emphatic; as *kitābī kīh dāram* (کتابى که دارم) 'the book which I have'.

4. The particles *mī*, *bi*, *na*, *ma*, prefixed to tenses of the Verb formed from the *root* (Lesson XI.) take the accent: when prefixed to tenses formed from the Infinitive (Lesson X.) none of them except *na* takes the accent, but *na* always does: E. g. *mī-āvarand* (مى آورند), 'they bring', *mī-dīham* (میدهم), 'I give', *bi-dīhid*

'give ye', *bi-rau* (برو), 'go thou', *má-kunīd*, (مکنید) 'do not', *ná-kun* (نکن) 'do not thou': *mi-farmūd*, (میفرمود) 'he was commanding', *mi-raftand* (میگفتند) 'they were saying', *bi-raft* (رفت), 'he went': but *ní-mi-farmūd*, 'he was not commanding', *ná-mi-raftand*, (نمبرفتند) 'they were not going'.

5. In cases not covered by the preceding rules, if a word contains only one long vowel or diphthong, the accent falls on it; if two or more, the accent falls on the one which is nearest to the end: E. g., *agahanūd* (آگاهانند) 'he informed', *padsháh* (پادشاه) 'a king', *pādshāhān* (پادشاهان) 'kings', *kitābhā* (کتابها) 'books', *badīhā* (بدیها) 'wickednesses', *nīk'ar* (نیکتر) 'better', *nīk'tarīn* (نیکترین) 'best'. This rule does not hold in reference to particles, adverbs, etc., as *áya*, *ámma*, *ánja*, *kája*, *hála*, *báli*, *yá'ni*, *harchand*, and a few others, including most compounds of *har*, 'every': so also in *nīkū*, 'good', and words ending in *ū* generally: as *yábū*, *nirū*.

6. In compound words the accent of the latter of the two prevails: E. g. *ashpaz-khāneh* (آشپزخانه) 'cook-house', *ṣaḥīb-zādeh* (صاحبزاده) 'gentle-born', *ṣaḥīb-muṣṣab* (صاحبمنصب) 'office-holder', *mir-ghāṣab* (مرعضب) 'executioner', *Pari-rū* (پریرو) 'fairy-faced', *chahar-pāy* (چهارپای) 'quadruped'.

7. In words of more than two syllables a secondary accent is often heard as well as the one above mentioned, as *sáltanāt*, *málikih*, *muntazir*, but this does not require any explanation. In questions and also in emphatic assertions the place of the accent is also often changed, as in all languages.

### Reading Exercise.

در شهری انبار پنبه بدزدی رفت - پنبه فروشان نزد پادشاه شکایت آوردند - پادشاه هر چند که تجسس فرمود دزد را نیافت - امیری عرض کرد که اگر فرمان سلطان باشد دزدان را میگیرم - پادشاه ویرا امر فرمود که - چنین بکن - آن امیر بدخانه خود رفته خورد و بزرگ

شهر را به بهانه ضیافت طلبید -- چون هژ مردمان جمع شدند امیر  
 بآن مجلس در آمده بر روی هریک از ایشان نظر افکند و گفت چه بسیار  
 بیحیا و احمقند اشخاصیکه پنبه دزدیده بدنجا آمدند و ریزه‌های پنبه در  
 ریشهایشان حای گرفته است - چند نفر از حاضرین اینرا شنیده فی  
 آنفور ریشهای خویشرا بدستهایشان پاک کردند و معلوم شد که دزدان  
 کدام اند

### Transcription (with Accents).

Dar sháhri anbár i pánbeh-i bi-dúzdí raft. Pánbeh-farúshán názd i padsháh shikáyat avárdand. Padsháh, hárchand kih tajássus farmúd, dúzd-ra ná-yáft. Amíri 'arz kard kih, Agar farmán i Sultán báshad, duzdáni-ra mí-giram. Pādsháh vaíra amr farmúd kih, Chinín bí-kun. Án amír bih kháneh-y-i khyúd ráfteh khyúrd va buzúrg i sháhr-ra bih baháneh-y-i ziyáfat talabíd. Chūn hámeh-y-i mardumán jam' shúndand, amír bi-án májlis dar ámadeh bar rú-y-i hár-yák az ishán názar afkúnd va gúft, Chih bisyár bi-hayá va áhmaq-and ashkháshi-kih pánbeh duzdídeh badínja ámadand va rizehha-y-i pánbeh dar rish-há-y-ishán jáy giríftel ast Chánd nefar az hazírín, ín-rá shinídeh, fílféur rishhá-y-i khyísh-ra bi-dasthá-y-i-shan pák kárdand, va ma'lúm shud kih duzdán kudám and.

(For translation see the Key).

## First Part.

### Elements of Persian Grammar.

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## First Lesson.

### Nouns and Adjectives.

§ 29. The Persian, like all other Aryan languages, at one time recognised the distinction of gender. The modern Persian language, however, has entirely lost all consideration of gender, as far as the grammatical relations of words are concerned, if we except a few constructions borrowed from the Arabic, which affect

Arabic nouns and adjectives only. These will be dealt with in Part II. Persian nouns which from their meaning denote females are from a grammatical point of view treated exactly like all other nouns. In most instances the words denoting the two sexes are distinct from one another, as:

<i>Masc.</i>	<i>Fem.</i>
<i>Pîdar</i> , father.	<i>Mâdar</i> , mother.
<i>Pîsar</i> , son.	<i>dikhtar</i> , daughter.
<i>Shâshak</i> , wether.	<i>mish</i> , ewe.

<i>Masc.</i>	<i>Fem.</i>
<i>ash</i> , horse.	<i>madiyân</i> , mare.
<i>khurûs</i> , cock.	<i>makiyân</i> ( <i>murgh</i> ), hen.
<i>âga</i> , master.	<i>khânum</i> , mistress.

When this is not the case the distinction is denoted by adding the word *nâr*, 'male', or *mâdeh*, 'female', as *gāv i nâr*, 'an ox', *gar i mâdeh*, 'a cow'. In both nouns and Personal Pronouns (as will be explained in due course) a distinction is often made between words which denote *animate* and those which denote *inanimate* objects, but this is not a distinction of *gender*.

§ 30. All *case-terminations* have also disappeared in Modern Persian, both in Nouns and Pronouns. The noun has therefore only one form in the singular and one in the plural. It is convenient, however, when the Noun is the Subject in a sentence to say it is in the Nominative, when it is the Object of a Verb or follows a preposition, to speak of it as in the Objective case. In this we follow the analogy of the French language, to which in this and many other respects the Persian language from a grammatical point of view most nearly approaches.

When a noun is the Nominative of Address, it may have the Interjection *Ai*, 'O', prefixed, or 'a long *a*' affixed to it; as *Ai mard*, or *Mard-a*, 'O man'. But the noun may also stand alone.

When a noun is the Object of a *Verb*, it may in certain cases have the Postposition *-ra* (§ 41) affixed



to it. But these are not case terminations, as *-ra* is *never* used when the noun is governed by a preposition, and cannot therefore be said to form the Objective case.

§ 31. The Plural of all Nouns in the modern *spoken* language may be formed by adding the termination *-ha* to the singular: as, *mard*, 'a man', *mard-hā*, 'men': *zan*, 'a woman', *zanhā*, 'women': *kitāb*, 'a book', *kitābhā*, 'books'. This applies to Arabic words introduced into the language as well as to purely Persian words, although Arabic nouns frequently retain their own peculiar plurals (*vide* Part II., Lessons XVII—XIX). In *writing* also the termination *-ha* may be, and frequently is, attached without distinction to all nouns to form the plural. But elegant writers still consider the old rule of Classical Persian Grammar worthy of some degree of attention. This is, that nouns denoting creatures with life form their plural by adding *-an*, those without life by adding *-ha* to the singular. In conversation, however, the use of *-an* as a mark of the Plural is very limited.

§ 32. Adjectives undergo no change for gender or case, nor for number when they are used in connexion with nouns or as the predicate in a sentence. When used as substantives they form their plural in the same way as do nouns. The *-an* termination then marks *persons*, and the *-ha* may denote things: as *nik*, 'good', *nikān*, 'good people', *nik-hā*, 'good things': *buzurg*, 'big, great', *buzurgān*, 'great people', *buzurg-hā*, 'big things'.

As a general rule (for exceptions *vide* Lesson II., § 38) the adjective *follows* its noun and is united with it by the *izāfeh*<sup>1</sup> or particle *-i*; as, *mardan i nik*, 'good men', *kitabha-y-i buzurg*, 'big books'.

§ 33. The Verb generally comes last in a sentence. Nouns denoting inanimate objects generally require the verb to be in the *singular*, even when the noun is in the *plural*. Conversely, nouns of multitude

<sup>1</sup> For a fuller explanation of the *izāfeh*, *vide* Lessons II. and XXV (§§ 40 and 208).

require the verb to be <sup>\*</sup> in the *plural* even when the noun is in the *singular*.

There is no definite Article in Persian, the need for it being supplied in another way (*vide* § 41).

### Words.

<i>Pīdar</i> , father.	<i>ast</i> , is.
<i>mādar</i> , mother.	<i>nīst</i> (= <i>na-ast</i> ), is not.
<i>barādar</i> , brother.	<i>and</i> , they are.
<i>khayāhar</i> , sister.	<i>hāstand</i> , they are.
<sup>1</sup> <i>bāchcheh</i> , child.	<i>nīstand</i> , they are not.
<i>Pīsar</i> , son, boy.	<i>būd</i> , he, she, it was.
<i>dūkhtar</i> , daughter, girl.	<i>būdand</i> , they were.
<i>kitāb</i> , book.	<i>anjā</i> , here.
<i>mard</i> , man.	<i>ānjā</i> , there.
<i>zan</i> , woman, wife.	<i>ī</i> , this.
<i>Pir</i> , old, aged.	<i>ān</i> , that.
<i>javān</i> , young, a youth.	<i>jā</i> , <i>jāy</i> , place.
<sup>2</sup> <i>khāili</i> , very, much, many.	<i>nīz</i> , also.
<i>buzūrg</i> , large, big, great, elder.	<i>āmmā</i> , but.
<i>kūchik</i> , small, little, young.	<i>hālā</i> , now.
<i>khayub</i> }	<i>āyā</i> (asks a question, like Lat.   <i>-ne</i> ).
<i>nik</i> , }	<i>va</i> , o, and.
<i>nikā</i> , }	<i>yā</i> , or.
<i>bad</i> , bad.	<i>bāli</i> , yes.
<i>shakhs</i> , a person.	<i>khair</i> , }
<i>nāh</i> , <i>na</i> , not, no.	<i>na khair</i> , } no.

### Exercise 1.

*Pīdar pīr ast. Mādar javān ast. Barādar buzūrg ast. Khayāhar kūchik ast. Mard va zan nik and. Dūkhtar pīsar nīst. Ān pīsar khāili khayub ast. Bāchcheh kūjā'st? Īnjā ast. Āyā pīdar va mādar ānjā and? Khair, īnjā nīstand. Pīdar va mādar va pīsar va dūkhtar īnjā hāstand. Pīdarān nik and va mādarān javān and. Mard i nik īnjā ast. Pīsar i buzūrg javān nīst. Kitābhā kūchik ast. Mard i pīr īnjā būd. Javānān nīz ānjā būdand, āmmā kitābhā ānjā nāh būd.*

<sup>1</sup> In the plural this word has not the *tashdid*.

<sup>2</sup> *Khāili*, used in the sense of *many*, is followed by a noun in the singular, as is *chand*, 'some', 'several': e. g. *khāili nafar*, *chand nafar*, 'many persons', 'some persons' (compare use of singular with cardinal numbers, § 53). *Chandān* is often used as meaning 'many', *chandān gunjishk*, 'many sparrows'.

## Translation 2.

The girl is big. The father is not good. The child is very small. The man and the woman are here. Where is the woman? The good father and the good mother are there. The boy is not good. That book is small. Where is the little child? The mother is old and the boy is young (*kūchik*). The brother and the sister are here. The boy or the girl. Where was the sister? The good brother was there, but the old mother was here.

## Conversation.

## Question.

## Answer.

Dúkhtar kújā'st?

Dúkhtar ānjā nīst, īnjā'st.

(Āyā) pīdar nīz ānjā ast?

Pīdar īnjā nīst.

(Āyā) pīdar mard i nīkū ast yā nah?

Bālī, pīdar mard i nīkū'st, āmmā pīsar khaīlī bad ast. Khair, buzúrg nīstand, khaīlī kūchik and.

Pīsarhā buzúrg and?

(Āyā) pīdar va mādār pīr and?

Bālī, pīr and, āmmā khaīlī pīr nīstand.

Khayāhar īnjā'st yā ānjā'st?

Khayāhar īnjā nīst, āmmā mādār va dúkhtar īnjā hástand.

Zanhā va bachehhā va mardhā yi khyub kújā hástand?

Īnjā būdand, āmmā hālā nīstand.

## Second Lesson.

Nouns and Adjectives (continued). *Izāfeh*.

§ 34. When a noun or adjective ends in a vowel sound and is immediately followed by a word or affix beginning with any vowel except *i*, a *y* is as a general rule inserted after the final vowel of the previous word for the sake of euphony. E. g. *dānā*, 'wise', *dānūyān*, 'the wise' (sapientes); *dānā-y-and*, 'they are wise': *kitābhā yi buzúrg*, 'big books': *bādī yi shanī*, 'shameful wickedness': *mardān i dānā yi nīkū*, 'wise and good men'. (Note that in Persian in such phrases

<sup>1</sup> Of course the following word, to require the inserted *y*, must be closely united in the sentence with the preceding, e. g. as an adjective with the noun it qualifies. If the *i* begins the second word, the *y* is inserted, but not if the *i* begins an affix or enclitic: e. g. *riṣā-y-i izādī*, 'the Divine approval'; but *shumā-id*, 'you are'.

the 'and' is omitted and the *izāfeh* comes between the two adjectives). After *ā* and *ū* (ا- and و-) this inserted *y* is written ی, but after ی, or ـ (which is practically a vowel-ending, as the ـ is not pronounced) the *y* is sometimes represented by a *hāmzeh* and sometimes not written at all, though always pronounced, as بدی شنیع or بدی شنیع, *bādi yi shani'*: خانه خوب or خانه خوب, *khāneh yi khayūb*. (Vide § 19). The euphonic *y* is never inserted before *ast*, 'is', but the vowel of that word is often omitted, as کجاست (*kujāst*) for *kujā ast* (کجاست). In conversation too the *y* is not generally inserted before *and*, 'they are', though it is very frequently and correctly written, as کجایند, 'where are they?' the *alif* of the *and* (اند) then falling out. In the perfect of verbs the *y* is not inserted, as *āmadh-am*, *rāfteh-and*.

§ 35. The four nouns *darūkh*, 'a tree, plant', *gunāh*, 'a sin', *chūshm*, 'an eye', *sukhan*, 'a word', in writing generally have their plurals in *-ān*, though not in ordinary conversation. In writing, the words

1 In Arabic words which end in (ا) *Ālif Hāmzeh*, if the *hāmzeh* is written in Persian (which is not always the case), the ی is not inserted but only the *kāseh*: as علماء اسلام (*'ulamā' Islām*), or علمای اسلام (*'ulamā -y-i Islām*), "the religious authorities (learned men) of Islām". The former method of writing is the older, but the latter method is now permissible. When a noun or adjective (Arabic) ends in (ـا) and is followed by the *izāfeh*, the ا is changed into ا (ـا) and the ی then inserted; as دعوی (da'vā'), but دعوی ایشان (*da'vā-y-i ishān*) "their claim". If the noun ending in ا be a Proper name, this is not allowable, but the *izāfeh* is represented by a *hāmzeh*: as عیسی (*'Īsā*) "Jesus", موسی (*Mūsā*), "Moses": but موسی نبی (*Mūsā-y-i nabī*), "The Prophet Moses". Note that in this form the *alif i khānjari* (or upright *hāmzeh*) over the ی is omitted, as in fact it often is in such words even when they are not followed by *izāfeh* (Vide § 155, *fin*).

*abrū*,<sup>1</sup> 'eyebrow', *giyāh*, 'grass', *ākhtar* 'a constellation', may also take *-an*, — probably because regarded as *animate*, — but with these words the *-ān* is really obsolete at the present time in speech.

§ 36. In the written style (and the same rule applies to set speech, as in a sermon or oration), nouns ending in *. ʿ* and denoting animate beings change the *.* to *ك* (*h* to *g*) before adding the plural termination *-ān*; as, *bachagān*, *bandagān* (from *بند* *bāndeh* 'a slave, servant'). The reason of this is that such words once ended in *h* in the singular (*bāndak*), which was softened to *g* before the vowel *ā* of the plural termination. It is not therefore correct to write *بندگان*, for the word should be *بندگان*, though when *-hā* is the plural termination both *hs* should be written (e. g. *حاندها*).

§ 37. Adjectives form the Comparative by adding *-tar*, and the Superlative by adding *-tarīn* to the Positive: as, *khub*, *khvūbtar*, *khvūbtarīn*, 'good, better, best': *buzūrg*, *buzūrgtar*, *buzūrgtarīn*, 'big, bigger, biggest'. The Superlative is hardly used in ordinary conversation, the Comparative with *az hamēh* (از همه), 'from all', 'than all', being employed instead. The Comparative has a plural — formed according to the general rule, — but the Superlative has none. If two or more superlatives qualify one and the same noun, the *-īn* of all the superlatives except the last is elegantly omitted: as, *Shahr i Kirmān dar ayyām i sābiq yāki az mu'tabārtar va pur-jam'īyyattarīn sharhā yi Irān būd*, 'The city of Kirmān in former days was one of the most important and most populous cities of Persia'.

§ 38. As a general rule all Cardinal numbers and all Demonstrative and Interrogative Adjectives (including all those given in the list of words prefixed to Exercise II.) must *precede* the nouns they qualify,

<sup>1</sup> So also other parts of the body, as: — *mūzāgān* (pl. of *mūzēh*), 'eyelashes' (though now *mūzān* is used as the singular and its plural is *mūzānhā*): *angushtān* (fingers), *rukhan* (cheeks), *labān* (lips), *gisvān* (curls), *zulfān* (curls), etc. But these are obsolete.

as *ān mard*, 'that man': *kudīm shakhs?* 'which person?'. Superlatives, ordinals, and the adjectives *bisyr*, 'many', *dīgar*, 'other', *khub*, 'good', *ʿajab*, 'wonderful, fine', *chand* 'some, several', and a few others may precede their noun or follow it. (But when *chand* means 'how many?', it must precede its noun, as it is then an interrogative). When the adjective precedes the noun it does not take *izāfeh*, when it follows the noun the *izāfeh* is required. *Hāmeḥ*, 'all', if regarded as a noun, requires *izāfeh* after it. as *hāmeḥ yi mardumān*, 'all (of) men': but if regarded as an adjective it does not take *izāfeh*, as *hāmeḥ mardumān*, 'all men'.

§ 39. When an adjective is the Predicate in a sentence it does not take *izāfeh* before it; as *an zanān khushgīl and*, 'those women are fair'.

§ 40. The *Izāfeh* is merely the shortened form of the Avestic *yo*, 'who, which' (§§ 208, 209). When it comes between two nouns it is translated by 'of', as *kitāb i mādār*, 'the book of the mother' = 'the mother's book'. Such a sentence as 'This book is that man's', 'this house is that woman's' is rendered by *in kitāb*

*az ān i ān mard ast*, *in khāneh az ān i an zan ast*, in the older literary style, but by *in kitāb māl i an mard ast*, *in khāneh māl i ān zan ast*, in the modern language. (*Māl* means 'property': in the spoken language it often denotes a horse or other animal for riding.)

In answering a question courtesy demands that a portion of the words of the question should be used again and not that a mere affirmative or negative reply should be given'. E. g. *āsb i māra didi?* 'Didst thou (did you) see my horse?': *Khair, Sāhib, ānra nā didam*, 'No, Sir, I did not see him'.

### Words.

*Andak*, a little (time).

*In*, this.

*an*, that.

*hamān*, that very, the same.

*hamīn*, this very, the same.

*chih taur*,

*chih qism*,

*chih jūr (vulgar)*, } what sort of?

*zamīn*, land, country.

*mulk*, country.

*shahr*, city.

*quryeh*, town.

*deh*, village.

*-am*, I am.

*-i (or s—)*, thou art.

*ast*, he, she, it is.

*khudām*, which?  
*chih*, which? what?  
*chih nau'*, what kind of?  
*chigūneh*, what sort of; how?  
*āngūneh*, that sort of.  
*īngūneh*, this sort of.  
*āngadr*, that much.  
*īngadr*, this much.  
*chih qadr*, how much?  
*har*, every, each.  
*hāmeh*, all.  
*hich*, no none: any.  
*nīm*, half.  
*āmād*, he came (she, it).  
*āmādand*, they came.  
*raft*, he (she, it) went.  
*raftand*, they went.  
*n*, he, she.  
*ān qism*,  
*ān nau'*,  
*ān jūr* (*vulgar*), } that kind of.  
*fulān*, a certain, such and such a.  
*in qism*,  
*in nau'*,  
*in jūr* (*vulg.*), } this kind of.  
*hamchinin*, such as this, such a.  
*hamchinān*, such as that.  
*Khāneh*, house.  
*navīkar*, servant.  
*lāleh*, child's manservant.  
*dāyeh*, nurse.  
*khidmatkār*, maidservant.  
*chīz*, thing.  
*daryā*, sea.

*savār i*, mounted on.  
*śāhib*, owner, master: Mr. (of Europeans).  
*bāgh*, a garden.  
*rāh*, a road.  
*kīčeh*, a lane.  
*maidān*, square of city.  
*bāzār*, market, street with shops.  
*ash*, horse.  
*khār*,  
*ulāgh*, } ass.  
*sag*, dog.  
*gūrbeh*, cat.  
*gāv*, ox, cow, bull.  
*gūsfānd*, a sheep.  
*qāṭir*, a mule.  
*dar*, in, into: a door.  
*bī* (*bih*), to, for.  
*az*, from, out of: than (*after Comparative*).  
*bā*, along with.  
*bar*, *bar rāyi*, on, on top of.  
*birūn az*, out of, out from.  
*bī-deh*, give thou.  
*bī-dāhid*, give ye.  
*-im*, we are.  
*-id*, you are.  
*-and*, they are.  
*hāstam*, I am.  
*hāstī*, thou art.  
*hāst*, he, she, it is.<sup>1</sup>  
*hāstīm*, we are.  
*hāstīd*, you are.  
*hāstand*, they are.

<sup>1</sup> *Hast* denotes he (she, it), is, i. e. exists; as *khudā hast*, 'There is a God', 'God exists': but *ast* means *is* merely, as *n nīk ast*, 'He is good'. This distinction, however, does not apply to the rest of the persons of these two defective verbs, which it is convenient to call the verb *Hast* and the verb *Ast* respectively. *Hast* is sometimes used merely as an emphatic *ast*; as, *Shīrūzī ham hast*, 'he is moreover a Shīrāzī'. The verb *Ast* may be joined on to the preceding word, and then loses its initial *alif* in all the persons and becomes a mere enclitic affix.

The words *nah*, 'not', *māh*, 'don't', *bīh*, 'to', may be written as part of the following word and then lose the final *h*, as *بی‌خانه* *bī-khaneh*, 'to the house', instead of *به‌خانه* *bih khāneh*; *نرفت* *na-raft*, 'he did not go', instead of *نبرد* *nāh raft*. *Az* is sometimes treated similarly and then becomes *zi* (ز), as *ziānrū* or *zānrū* instead of *az ān rū*, 'from that aspect', 'because' (زانرو).

## Exercise 3.

Īn qism khāneh khayub ast. Ān mard javān nīst. Bachehhā savār i qātirhā-y-i naukarhā-y-and. Ān dūkhtar dar shāhr nīst, dar déh ast. Īn chíh chíz ast? Pīdar i ān bāchcheh -y-i nīkū kújā'st? Dar maidān i shāhr ast. Zamīn hāst va daryā hāst. Sag-hā -y-i shahr dar kūchehhā -y-and, ámmā dar bāgh nīstand. Asbhā -y-i khayub dar rāh būdand. Dūkhtar i kúchik ĩnjā'st? Khaīr, ĩnjā nīst, dar shāhr ast. Gūsfandhā va gāvghā dar ān zamīn bisyār hāstand. Dar khānehhā -y-i shahr khāilī gúrbeh va ság būd. Kújā id? Dar bāgh i khāneh im. Chíh nau' bāgh ast? Bāgh khayub ast, ámmā kúchik ast.

## Translation 4.

In this land are (*is*) many horses, cows, sheep, mules and asses (*horse and, etc.*). That dog came out of this house. The cities of that land were many. The brother came along with the sister. Give a book to the brother of the maidservant. The children's maidservant came from the city. What sort of a horse is that? This kind of garden is very good. The sea is larger than the land. The boy is smaller than the girl. The village is large, the town is larger, but the city is largest of all (from all). All the men and women of that large village came to the square of the city. Where are those houses? They are in such and such a village.

## Conversation.

## Question.

## Answer.

Dāyeh-y-i bachehhā kújā būd?	Dar kūcheh būd va bi-maidān āmad.
Ān chíh chíz ast?	Sag ast, ámmā khāilī buzúrg nīst.
(Āyā) dūkhtar i fulān zan bi-shāhr āmad?	Bālī, bi-shahr āmad, ámmā hālā dar déh ast.

for از آن رو). Persian words must not be divided in printing or writing in Persian character in such a way as to put one part of the word on one line and the rest of it on another, unless in the case of compounds: but even then it is better for the whole word to be on the one line.



( <sup>4</sup> Āyā) hār gúrbeh kūchiktār ast az har sag?	Khair, har gúrbeh az har sag kūchiktār nīst; hámeh-y-i sag-hā buzúrg nīstand.
Zan i pīdar i ān bāchcheh az maidān āmad yā nā-y-āmad?	Nā-y-āmad, āmmā khidmatkār va dāyeh va dīgar naukarhā yi barādar i ān dúkhtar i kūchik āmadand.
Ásb i fulān shakhs dar kūcheh ast?	Bālī, ásb i ān mārđ dar kūcheh ast, va qātir i barādar i šāhib i ān bāgh dar maidān būd.
( <sup>4</sup> Āyā) ān zan dúkhtar i šāhib i in ulāgh-hā nīst?	Bālī, šāhib i in ulāgh-hā pīdar i ān zan ast.

### Third Lesson.

#### Use of *-rā* (۱) and *i* (۲).

§ 41. *Article.* There is no definite Article in Persian, but its place is in some measure supplied in certain instances by the use of the affixes (۱) *-rā* and (۲) *-i*.

*Rā* is a *postposition*, the only one in ordinary use in modern Persian. In Pahlavi it meant 'for the sake of', and in this sense it still exists in the strengthened form *ba-rā-yi*, 'for, for the sake of', which is a preposition. *Rā* has its original meaning not only in old Persian writings but also in the word *chirā*, 'why?' (= for what?) which is in common use. *Rā* also means 'to', and may be still used in this sense in writing, thus taking the place of *bi*: as *īrā gúftam*, 'I said to him'; *īrā kitāb dādam*, 'I gave him a book'. But this use of *-rā* to denote the Latin Dative can hardly be said to exist in ordinary conversation at the present time. *In the modern spoken language the proper use of -rā is to denote the direct object of a verb*, especially when the direct object is *definite*. Hence *-rā* is attached to the direct object of the verb when the direct object, (1) is a noun which in English has the definite Article; as, *ásb-rā zīn kun*, 'saddle *the* horse': (2) is the proper name of a person or place; as, *Iahrān-rā dīdam*, 'I saw *Tehrān*': (3) is a noun qualified by *ān*, *in* or some similar demonstrative adjective (§ 38); as, *ān, kitāb-rā giriftam*, 'I took *that* book'; (4) is an adjective used as a noun and preceded by the definite article in English; as, *Khudā nikān-rā nigāh mī-dārad*, 'God

preserves the good': (5) is a noun followed by *-i* and *kih* (see § 42); as, *mārdi-rā kih gurikht giriftim*, 'we seized the man who fled': (6) is a Personal Pronoun or its equivalent; as, *in-ra bī-shinan*, 'hear this'. *kī-ra dīdī*, 'whom didst thou see?' In all such instances the object is *defined*, and in all of them the *-ra* is therefore required in the modern language. (In the Classical language it is sometimes omitted when the direct object is *inanimate* though definite, but this is not now correct.)

Even when the direct object of the verb has nothing to make it definite but requires something to distinguish it from the subject, *-ra may* be appended to the object, especially if (1) the object be a person, or (2) consist of a considerable number of words: as, (1) *Pādshāh gadāi-rā دید*, 'The king saw a beggar'; (2) *Dar shāhr chāi va qāhreḥ ra shukar va qand ra nān-ra kharīdim*, 'In the city we bought tea and coffee and sugar and loaf-sugar and bread'.

Note that the *-ra* comes at the very end of the whole collection of words that go to make up the logical object in such a sentence as that last given. The same rule holds if the logical object consists of a noun followed by a number of adjectives or by another noun in apposition: as, *an mard i pir i bulānd-qādd i lāghir-ra دیدم*, 'I saw that tall, thin old man': *Sharīrān Suqrāt i failasūf-ra kushand*, 'Wicked men slew Socrates the philosopher'.

When the direct object includes the word *chih*, 'what', and denotes something *inanimate*, the *-ra* is rarely used; as, *chih kitāb gūftid*, 'which book did you say?'

*Rā* must *never* be used (a) when the noun is governed by a preposition (as it would be used were it the termination of the objective case, which it is *not*, vide § 30): or (b) with any word that is not the direct object (or part of the direct object) of a verb: unless the *rā* is used in the sense of *to*, or, especially in letters, with the meaning of *at*, *on*; as *an rāz -ra*, 'on that day'.

§ 42. The affix *-i* in Persian is used, especially in writing, to express the sense of the English indefinite

article *a* or *an*, as *kitābi*, 'a book', 'a certain book'. The noun, however, may express the indefiniteness without the addition of any such affix, for the word *kitāb* by itself may mean either 'a book' or 'the book', or simply 'book'. The use of *-i* in this sense is rare in conversation, *yak* ('one') prefixed to the noun generally taking its place, as *yak kitub*, 'a book, one book'. If both are used the meaning is strengthened, as *yak qadri*, 'a small quantity, a very little.'

When followed by *kih* ('which, who, that'), the *-i* may often be translated by 'the'; as, *mardāni kih mi-āmadand*, 'the men who were coming'; *zanāni-rā kih ānjā būdand dīdand*, 'they saw the women who were there'.

When the word to which the *-i* is to be attached ends in *ا* or *ی*, the affixed *-i* is written ( *ئ* ) or merely a *hāmzeh* is appended, but the long sound of the *-i* is retained, as *خانه*, *khāneh-i*, a house: *صوفی*, *Šūfi-i*, 'a Šūfi'. When such words are immediately followed by *ast*, the *hāmzeh* is dropped and *ی* is inserted after the *alif* of *ast*, as *خانه است* *khaneh īst*, 'it is a house': *آنجا صوفی است* *ānjā Šūfi īst*, 'a Šūfi is there'.

The affix *-i* may come either (a) between the noun and its qualifying adjective, in which case the *izāfeh* (§ 32) is omitted; as, *mardī khayūb*, 'a good man'; or (b) after the adjective, in which instance the *izāfeh* is retained between the noun and the adjective: as, *mard i khayūbi*, 'a good man'. The latter form is now far more usual in speaking, though it might give rise to a mistake; for *mard i khayūbi* might mean 'the or a man of goodness', through this idiom is hardly Persian.

The student should bear in mind that not every *-i* at the end of a word is the affix which is explained in this paragraph. For the final *-i* may (a) be an adjectival termination (as *Isfahāni*, 'belonging to Isfahān, a native of Isfahān'); or (b) it may be the termination of an abstract noun, like *-ness* in English, (as *nikī*, 'goodness'); or (c) it may be a verbal termination, (as *āmadāni*, 'they would come'; *gūfti*, 'thou didst say': *to mard i nikī*, 'thou art a good man'). These will be explained each in its proper place.

§ 43. A question is generally in conversation denoted merely by the tone of voice. In writing it

is often marked by the word *āyā* (= Lat. -ne), which is placed at the beginning of the sentence: but this word is rarely used in ordinary conversation. *Māgar* is sometimes used instead of *āyā*, it may occasionally be rendered by 'perhaps', and often introduces an objection, sometimes even implying that the answer 'no' is expected (Lat. *num*), as *Māgar ān kar khayib ast*, 'Is that a good action?'

§ 44. After such words as *qādrī* and other participles the singular is used when the English idiom would require the plural; as, *qādrī hullū*, 'a quantity of peaches'. (*Vide* also § 55.)

### Words.

*Dār-am*, I have.  
*dār-i*, thou hast.  
*dār-ad*, he (she, it) has.  
*dār-im*, We have.  
*dār-id*, you have.  
*dār-and*, they have.

*Did-am*, I saw.  
*dīd-i*, thou sawest.  
*dīd*, he (she, it) saw.  
*dīd-im*, we saw.  
*dīd-id*, you saw.  
*did-and*, they saw.

*dāsh-t*, he had.

*safīd*, white.  
*siyāh*, black.  
*nīlī* } blue.  
*nīl-rang* }  
*zard*, yellow.  
*sabz*, green.  
*surkh*, red.  
*nārās*, unripe.  
*Khudā*, God.  
*nām* } name.  
*ism* }  
*shāh* } king.  
*pādshāh* }  
*mālik*, queen.  
*ziyād*, much, many: 'too much'.  
*kāh*, who, that: 'who?'  
*chih*, which? what?

*Dād-am*, I gave.  
*dād-i*, thou gavest.  
*dād*, he (she, it) gave.  
*dād-im*, We gave.  
*dād-id*, you gave.  
*dād-and*, they gave.

*Būd-am*, I was.  
*būd-i*, thou wast.  
*būd*, he (she, it) was.  
*būd-im*, we were.  
*būd-id*, you were.  
*būd-and*, they were.

*girāft*, having taken.

*rang*, colour.  
*pul*, bridge.  
*pūl*, money.  
*pūl i siyāh*, black money, copper:  
 small change.  
*amāmeh*, a turban.  
*ism-at*, thy name.  
*qudr*, quantity, value  
*mīveh*, fruit.  
*sib*, an apple.  
*zamīni*, earth (*adj*), earthly.  
*sib i zamīni*, potato.  
*gūlābi*, pear.  
*hullū*, peach.  
*sar*, head, top, end.  
*gūsh*, ear.  
*gūsh-t*, meat, flesh.

<i>kīrā</i> , whom?	<i>dast</i> , hand.
<i>chīrā</i> , why?	<i>āghlab</i> , chiefly.
<i>kāliskeh</i> , carriage.	<i>dīn</i>
<i>kār</i> , work, deed.	<i>māzhab</i> } religion.
<i>rūdikhāneh</i> , river.	<i>imān</i> , faith.
<i>māmlīkat</i> , country, province.	<i>Īrān</i> , Persia.
<i>gadā</i> , a beggar.	

Notes. In Persian two words are often written together, as فلانجی for فلان جا (*fulān jā*), 'a certain place'.

### Exercise 5.

پادشاه ایران بشهر بزرگ آمد — کار آن مردها خوب نیست —  
 در مملکت ایران رودخانه زیاد نیست — در فلانجا گاوهای سفید و الاغهای  
 سیاه و قاطرهای بزرگ و بسیار بچههای کوچک را دیدیم — آن مرد پیر  
 قدری سیب زمینی باین پرداخت — زنی در اصفهان بود که گربه دید و آن گربه  
 زرد بود و گوشهای سیاه داشت — همه شهرهای ایران از شهرهای  
 مملکتهای دیگر کوچکتر است — اما طهران بزرگترین همه آنهاست  
 — (آیا) اسبهای شاه را دیدی — بلی آنها را در شهر دیدم — حیواناتی  
 آن در هتوهای نارس در دست گرفته اینجا آمدند و با اسبهای فلان شخص دادند

### Translation 6.

The king saw the good man who was in the servant's house. The river was in that country. I gave the book to the queen's maidservant. The daughters of the queen gave the red apples and the yellow pears to the little children. I saw a carriage with black horses on the bridge, and I gave the money to the servants. Didst thou see the cat in the house or in the garden? It was not in the garden but in the lane. The asses in this country are chiefly white. Give the mule to the owner of the house. The children's nurse saw the dogs in the great square of the town. A certain man saw a turban on the head of every horse in the lanes of that city.

## Conversation.

Answer.

Question.

آن رودخانه در مملکت ایران است	آن رودخانه کجاست
بلی میوه ایران بسیار است و خیلی خوب نمز هست	(ایا) هتوها و گلابهای خوب در آن زمین هست
(بر) سر پل شخصی سیاه دیدیم	(بر) سر پل کرا دیدید
اسم بنده حسن است	اسمت چیست
خیر پول سیاه ندارم پول سفید دارم	(آیا) تو پول سیاه داری
در باغ بودم اما حالا هیچکس آنجا نیست	پدر آن پرس سببی به برادر بزرگ آن
— میوه آن باغ نارس است و برای بچه ها خوب نیست	دختر کوچک داد

## Fourth Lesson.

## Personal Pronouns.

§ 45. The Personal Pronouns in Persian are of two kinds: — (a) Separable and (b) Inseparable. The Separable are:

## Singular.

1<sup>st</sup> Person, من *man*, I, me2<sup>nd</sup> Person, تو *tō*, thou, thee

3<sup>rd</sup> Person, او-وی *vai, ū*, he, she; *an*, it.  
him, her.

## Plural.

ما *ma*, we, usشما *shumā*, you [things].ایشان *ishān*, they (persons): آنها *ānhā*, they (persons and them. them.

As it is sometimes necessary to use the words 'we' and 'you' with a very extensive meaning, these words, though plural, may take a plural termination; as, *māyān gumāhkārān*, 'we sinners'; *shumāhā* in *it'iqād-rā dārid*, 'you (*i. e.* all of you, you and your co-religionists) hold that tenet'. If a noun in apposition follow the 1<sup>st</sup> Pers. Sing. *man*, the *izāfeh* is inserted; as, *man i*

*gunāhkār*, 'I a sinner'; but with *māyān* the *izāfeh* is not used. *Tō* is in some places pronounced *tū*. *Ū* and *vai* have precisely the same meaning the one as the other, but *ū* is more commonly used.

The simple and compound prepositions (Lesson VIII.), the *izāfeh*, and the postposition *-rā*, are used with these Personal pronouns just as with nouns. Note, however, that *man-rā* and *tō-rā* are contracted into *mārā* and *tūrā* (مرا-تورا). E. g. *Ū bi-man dād*, 'he gave to me': *shumā ūrā dīdīd* 'you saw him': *kitāb i mán*, 'my book': *tō kitāb i mārā bi-īshān dādī*, 'thou gavest my book to them'.

The Possessive Pronouns are (as in the above examples) formed by prefixing the *izāfeh* to the Personal pronouns: as, *āsb i shumā*, 'your horse' (lit., 'horse of you'); *kitāb i ū*, 'his book' (lit., 'book of him'). When a noun with a possessive pronoun attached is the object of a Verb, *-rā* is added in accordance with rule: as, *man āsb i ūrā dīdam*, 'I saw his (or her) horse'.

When a personal or possessive Pronoun of either number and of any one of the three persons is the direct object (or part of the direct object) of a Verb and refers to the same person as the subject of the sentence, instead of the simple pronoun the word *khvud* ('self') or one of its equivalents must be employed (vide Lesson VII.): as, *mán kitāb i khvūdra dādām*, 'I gave **my** book', (lit., 'book of self': *tō khāneh-y-i khvūd-rā farūkhtī*, 'thou didst sell thine (own) house'.

The separate Pronouns are in Persian much less frequently used than are their equivalents in English, because the different terminations of the persons of the Verb suffice to express the meaning sufficiently clearly. As a general rule, therefore, the Personal Pronouns are not used as the subject of a sentence except when especial emphasis has to be expressed: as, *mán mī-ravam*, *āmmā shumā injā mī-mānīd*, 'I am going, but **you** are remaining here'. (Cf. the usage of the Classical languages.)

§ 46. **Inseparable Pronouns.** Besides the Separable Pronouns given above, there are in Persian a





§ 47. In most parts of Persia *n̄* or *vai* is used of persons only, *ān* taking its place in reference to animals and especially to inanimate things: as, *n̄ qávī'st*, 'he or she is strong'; *ān qávī'st*, 'it is strong'. (In Shīrāz, however, *n̄* is often used of animals and even of things; but this custom, though found in old books, should not be followed.) So also *ishān* is used of persons only, *ānhā* of animals and of things principally, but also of persons. The plurals *ānān* and *inān* are hardly ever used now even in writing except when followed by *kih*; as, *ānān kih* or *ānānīkih*, 'those who'. In conversation *ānhāīkih* is used instead with the same meaning.

*Mā* is sometimes vulgarly used instead of *man*, with the verb in the plural, if this pronoun be the subject of the sentence. *Shumā* is used, as 'you' in English, when addressing a single person courteously. *To* is used by villagers: it may be used to children or inferiors. It is also used (like 'Thou' in English) in addressing the Deity. Probably for this reason the affix *-at* ('thy') is often used in certain expressions of politeness when addressed to superiors; as *fidāyat bāsham*, 'may I be thy ransom', in letters: *qurbān i khāik i pā-y-i javāhir-āsā-y-i āqdasat shāvīm*, 'may we be the offering of the dust of thy most sacred, jewel-like foot' (in petitions to the Shāh of Persia).

§ 48. **Honorifics, etc.** Certain words, titles etc., are sometimes out of courtesy substituted for pronouns. In speaking, e. g., to a sovereign, *qibleh-y-i 'ālam* (or some other expression which practically denotes 'Your Majesty') is used, followed by the 3<sup>rd</sup> person plural of the verb: as, *Qibleh-y-i 'ālum āgāh hāstand kih*, 'Your Majesty is aware that', etc. So also, *Huzūr i mubārīk farmūdeh būdand*, 'Your Royal Highness had commanded'. To any gentleman may be used the title *sarkār* ('lordship'), with or without other words; as *sarkār i shumā dīdīd*, 'you saw': *sarkār i 'ālī navishtīd*, 'you wrote'. In this case the 2<sup>nd</sup> plural of the verb is used. On the other hand politeness requires the speaker to avoid the frequent use of *man*, 'I', and to substitute for it such a word as *bāndeh* ('your humble servant'),

or even *aqáll* ('the least'), *haqír* ('the contemptible one'), etc. In writing in a dignified style the writer speaks of himself as *dūstāár*, *mukhlis* ('your sincere friend') etc.: in humbler style other words are used, such as, *du'agí*, *haqír*, *aqáll*, etc. E. g. *Amrúz*, *chūn bāndeh injā ámadam*, *kāltsekeh-y-i sarkār rā dídam*, 'When I came here to-day, I saw your carriage'.

## Words.

*Qisseh*, a tale.  
*rūz*, a day.  
*kas*, a person.  
*guft*, he (she) said.  
*kih*, who, which; that.  
*hárchih*,  
*harānchih*, { whatever.  
*ham . . . ham*, both . . . and.  
*āfarídeh ast*, he has created.  
*barāyi*, for the sake of.  
*insān*, man, mankind.  
*pas*, therefore, then.  
*nāzar*, a glance.  
*bisýár*, very, much, many.  
*ahammíyyat*, importance.  
*muhím*, important.  
*daqíqeh*, a minute.  
*páshéh*, gnat, mosquito.  
*bini*, nose.

*nishíste*, seated.  
*báyad*, ought.  
*bāshí*, thou mayest (shouldst) be.  
*tāj-bi-zaní*, thou mayest boast.  
*zírā*, because.  
*ágar*, if, since.  
*darvish*, a religious mendicant.  
*az ān qabíl*, of that sort.  
*chih taur*, how?  
*chih*, what?  
*chih chiz*, what thing, what?  
*pursíd*, he asked.  
*chīgūneh*, how?  
*hājat díraul bi*, he has need of.  
*hich . . . na*, none, no.  
*daulatmánd*, rich.  
*ziyādeh*, more.  
*lilhāzā* (لهذا), therefore.  
*bārtar*, higher, more important.

## Exercise 7.

قصه

روزی شخصی با خود گفت که هر چه خدا هم در آسمان و هم بر زمین آفریده آن همه را برای انسان آفریده است پس من که انسانم اهیت من در نظر خدا بسیار است - در همان دقیقه پشه بر بینی وی نشسته گفت - تو نباید لاف بزنی زیرا که اگر خدا آنچه را که در آسمان و بر زمین است برای تو آفریده اما ترا نیز برای من آفریده است پس اهیت من از (آن) تو زیاده است

## Translation 8.

One day a king saw a beggar who (which beggar—*kih ān gadā*) was a religious mendicant. (He) said to the king, 'I am richer than all the kings of the earth'.

*The king said, 'How?' He said, 'Because I am a man of God'. The king asked (from) him, 'How art thou richer than a king?' He said to him, 'Because a king is a person who has need of many things, but a religious mendicant is a man who has need of nothing. I am a mendicant of that sort, therefore I am richer than all of you'.*

### Conversation.

#### Answer.

#### Question.

گفت که درویش از پادشاه دولمند  
تراست

درویش به پادشاه چه گفت

من چیزی بر بیتی وی ندیدم اما اگر  
پشته بر بیتی او بود چگونه چیزی  
گفت

چه چیز بر بیتی آن شخص نشسته باو  
گفت من از تو برترم

کدائی بود و آن گدا درویش بود

که بود که پادشاه او را دید

من او را بر سر راه نشسته دیدم

آن شخص کجا بود

خیر آن را بوی ندادم به گدایان چیزی

(آیا) شما کتاب خود را به پسران کدا

ندادم

دادید

بلی اسب ترا آنجا دیدم اما قاطر خود را

اسب مرا در میدان شهر ندیدی

در شهر ندیدم زیرا در کوچه دره بود

او حاجت به هیچ کتاب ندارد زیرا خیلی

بدرتن حاجت به کتاب دارد

کتاب دارد اما حاجت به پول دارد

## Fifth Lesson.

### Numerals.

§ 49. The Persian numerical system is very simple. The cardinals from 11 to 19 inclusive are formed by prefixing to ده (*dah*), 'ten', a slightly varied form of those from 1 to 9. Instead of the Persian ordinal for 'first', the equivalent Arabic ordinal اول (*avval*) is used; but for 21<sup>st</sup>, 31<sup>st</sup> etc. the regular Persian form یکم (*yakum*) is alone in use. The ordinals are formed from the cardinals by affixing -um, as will be seen in the table. Notice, however, the slight irregularity in the

way of writing the ordinals for 'second', 'third', thirtieth; also the spelling of the words for 60, 100, 200, 300, 500.

In ordinary conversation instead of چهار (*chahār*) *chār* is said; هیجده (*hijdah*) is pronounced *hijdah*, or even *hiḍdah*; *chahārdah* is pronounced *chārdah*; *hiḍdah* is pronounced *hiḍdah*: and the vulgar but very usual pronunciation of *pūnzdah* and *shūnzdeh* is *pūnzdah* and *shūnzdah* (vide § 8, *fin*). So also *pūnṣad* is said not unfrequently for *pīnṣad*: also *sīnzdah* for *sīzdah*, 'thirteen'.

English	Ordinals	Cardinals	Ciphers	English	Ordinals	Cardinals	Ciphers
1	اَوَّل	يَك	۱	23	بیست و سه	بِست و سه	۲۳
2	دَوِّم	دو	۲	24	بیست و چهارم	بِست و چهار	۲۴
3	سَوِّم	سه	۳	25	بِست و پنجم	بِست و پنج	۲۵
4	چهارم	چهار	۴	26	بِست و ششم	بِست و شش	۲۶
5	پنجم	پنج	۵	30	سی ام	سی	۳۰
6	ششم	شش	۶	31	سی و یکم	سی و یک	۳۱
7	هفتم	هفت	۷	40	چهل	چهل	۴۰
8	هشتم	هشت	۸	50	پجاهم	پجاه	۵۰
9	نهم	نه	۹	60	شصتم	شصت	۶۰
10	دهم	ده	۱۰	70	هفتادم	هفتاد	۷۰
11	یازدهم	یازده	۱۱	80	هشتادم	هشتاد	۸۰
12	دوازدهم	دوازده	۱۲	90	نودم	نود	۹۰
13	سیزدهم	سیزده	۱۳	100	صد	صد	۱۰۰
14	چهاردهم	چهارده	۱۴	101	صد و یکم	صد و یک	۱۰۱
15	پانزدهم	پانزده	۱۵	102	صد و دوم	صد و دو	۱۰۲
16	شانزدهم	شانزده	۱۶	103	صد و سوم	صد و سه	۱۰۳
17	هفدهم	هفده	۱۷	104	صد و چهارم	صد و چهار	۱۰۴
18	هیجدهم	هیجده	۱۸	110	صد و ده	صد و ده	۱۱۰
19	نوزدهم	نوزده	۱۹	111	صد و یازدهم	صد و یازده	۱۱۱
20	بیستم	بیست	۲۰	112	صد و دوازدهم	صد و دوازده	۱۱۲
21	بیست و یکم	بیست و یک	۲۱	120	صد و بیستم	صد و بیست	۱۲۰
22	بیست و دوم	بیست و دو	۲۲	130	صد و سی ام	صد و سی	۱۳۰

English	Ordinals	Cardinals	Ciphers	English	Ordinals	Cardinals	Ciphers
140	صد و چهل	صد و چهل	۱۴۰	400	چهار صد	چهار صد	۴۰۰
150	صد و پنجاه	صد و پنجاه	۱۵۰	500	پانصد	پانصد	۵۰۰
200	دویست	دویست	۲۰۰	600	ششصد	ششصد	۶۰۰
300	سیصد	سیصد	۳۰۰	700	هفتصد	هفتصد	۷۰۰

Higher numbers are:

English	Ordinals	Cardinals	Ciphers
800	هشتصد	هشتصد	۸۰۰
900	نهصد	نهصد	۹۰۰
1,000	هزار	هزار	۱۰۰۰
1,200	هزار و دوستم	هزار و دوست	۱۲۰۰
2,000	دو هزار	دو هزار	۲۰۰۰
3,000	سه هزار	سه هزار	۳۰۰۰
10,007	ده هزار و هفتم	ده هزار و هفت	۱۰۰۰۷
100,212	صد هزار و دو و دوازدهم	صد هزار و دو و دوازده	۱۰۰۲۱۲

'Ten thousand' is sometimes called لک (*lak*), five hundred thousand کرور (*kurūr*), and the word *mīliyūn* is borrowed from European languages to express 1,000,000. (Note that the Persians, in borrowing *lak* and *kurūr* from India have considerably changed the meaning of the words, as in Urdū *lak'h* means 100,000 and *karōr* denotes ten millions.)

The words *śad*, 'a hundred', *hazār*, 'a thousand', may take the plural terminations *-hā* and *-īn* when required: as, *śadhā nāfar kūsteh shūdand*, 'hundreds of persons were slain'; *hazārīn hazār 'ālam hast*, 'thousands of thousands of worlds exist'. (The last sentence in more modern style would be written thus, — *chandīn hazārīn 'ālam hast* (چندین هزار عالم هست).)

§ 50. The Arabic Cardinals and Ordinals, especially the units, are occasionally used in Persian; but it is unnecessary to give the Cardinals, as they are used only with Arabic words, as اناجيل اربعه (*Anājīl i árba'eh*), 'the four Gospels', — in Persian چهار انجيل (*chahār Injīl*). The Ordinals are more commonly used, being often employed with the names of kings instead of the Persian Ordinals: as يزدجيرد ثانی (*Yazdijird i šāni*) 'Yazdijird the Second'. In numbering the heads of a discourse etc. they are also used in an adverbial form with the Arabic case-termination ا (pronounced -ān) appended, as ثانیاً (*šāniyyan*) 'secondly'. These ordinals are.

اول	-	ثاني	-	ثالث	-	رابع	-	خامس	-	سادس	-	سابع
āval	---	šānī	---	šālīs	---	rābi'	---	khāmis	---	sādis	---	sābi'
1 <sup>st</sup>	--	2 <sup>nd</sup>	--	3 <sup>rd</sup>	--	4 <sup>th</sup>	--	5 <sup>th</sup>	--	6 <sup>th</sup>	--	7 <sup>th</sup>

—	ثمان	-	تاسع	-	عاشر
—	šāmin	---	tāsi'	---	āshir
—	8 <sup>th</sup>	---	9 <sup>th</sup>	---	10 <sup>th</sup>

§ 51. 'Once', 'twice', 'thrice', 'four times', etc., are translated by *yak bar*, *yak dāf'eh*, *yak mārtaleh*; *dō bar*, *dō dāf'eh*, *dō mārtaleh*, etc. *Bār i divrum*, *bār i sivrūm* etc., mean 'a second time', 'a third time', or 'the second time', 'the third time', etc. *Dō bārch* means 'once more', 'again': *dīgar bareh* or *bār i dīgar*, 'another time'. Such a phrase as 'five times six makes thirty' is expressed by پنجمشش تاسی تا (*panj shish tā si tu*), the word میشود (*mi-shavad*), 'becomes', being understood.

§ 52. *Fractions*. Some of the words denoting fractions are Persian, but most of them are Arabic. They are used in the following manner:

Eng.	Pers.	Arabic.
One half.	نیم nim.	نصف. niṣf.
One third.	سه يك sih yak.	ثلث. ṣulṣ.
One fourth.	چهار يك chahār yak.	ربع. rub'
One fifth.	پنج يك panj yak.	خمس. khums.
One sixth.	شش يك shish yak.	سدس. suds.

One seventh	هفت يك haft yak.	sub. سَبْع.
One eighth	هشت يك hasht yak.	sumn. عَشْر.
One ninth.	نُه يك nuh yak.	tus. تِسْع.
One tenth.	دَه يك dah yak.	'ushr. عَشْر.

The word *nīm* is not used in counting, *nisf* having now taken its place. Although we may say and write *sih yak* (both Persian words) for 'One third', yet to express 'two thirds' it is not permitted to say '*dō sih yak*'; one must say *dō šulš*. The same applies to the other fractions: e. g. 'five eighths', *pañj šumn*; 'three fourths', *sih rub*; 'seven tenths', *haft 'ushr*.

§ 53. *Rule.* After all purely Persian *Cardinals* the noun is put in the *singular* (never in the plural as in English): e. g., 'two horses', *dō asb*; 'a thousand men', *hazār mard*.

If these words are the subject in a sentence, the verb is sometimes in the singular, sometimes in the plural: as, *mardī ra dō pīsar bīd*, 'to a certain man there were (was) two sons' ('a certain man had two sons'): *ān šad gūsfānd gurīkhtand*, 'those hundred sheep ran away'. As a general rule the plural verb in such instances is used with words denoting *persons*: it is often used with words denoting *animals*, but it is not correctly used regarding inanimate things, (though this usage is gradually finding its way into the modern language).

§ 54. In conversation the word *nāfar* ('person') is usually inserted between the numeral and a word denoting persons: as, *šish nāfar savār*, 'six horsemen'. *Dānch* or *tā* is similarly used with all other words; as *pañj tā sib*, 'five apples'; *chahār ta asb*, 'four horses'; *dah dānch finjān*, 'ten cups'. In writing, *ta* is rarely used in such constructions, but the other words are. In more precise written style other expressions are used, somewhat like our English 'five head of cattle': as:

*Pañj zinjīr fil*, 'five elephants': (*zinjīr* = 'chain').  
*dō ārrādeh ('arrābeh) tūb*, 'two guns': (*ārrādeh*, *ārrā-beh* = 'a waggon').

*sih ra's asb*, 'three horses': (*ra's* = 'head').

*dah ā'dad šāndalī*, 'ten chairs': (*ā'dad* = 'number').

*do dast libās*, 'two suits of clothes': (*dast* = 'hand').  
*yak şaub ābā* (*qabā*), 'a single coat: (*şaub* = 'garment').

*yak farvānd kāshti*, 'a ship': (*farvānd* = 'bar').

*chahār jild kitāb*, 'four books': (*jild* = 'volume').

*shish qābzeh tūfāng* (*shamshīr*), 'six rifles (swords): (*qābzeh* = 'hilt').

*haft hālqeh angishtar*, 'seven rings': (*hālqeh* = 'link').

In reference to *houses* in legal documents the word *bāb* ('gate') is used; as, *dō bāb khāneh*, 'two houses'. But in ordinary speech or writing *dast* ('hand') takes the place of *bāb*, and *dō dast khāneh* is said.

§ 55. In such phrases as 'a glass of water', 'a piece of bread', the Persian follows the German idiom by omitting the 'of': as, *yak shīshch ab*, *yak pūrch nan* (cf. *ein Glas Wasser*; *ein Stück Brot*.)

### Words.

*Tūtī*, a parrot.

*qadr*, a quantity.

*qābī*, a little.

*Fārsī*, Persian.

*āmūkhteh bād*, had learnt.

*javāb*, answer.

*sūāl*, question.

*chīrā*, why? why not? certainly.<sup>1</sup>

*jāngal*, forest.

*pursīdeh*, having asked.

*parāndeh*, bird.

*bāzār*, market.

*burd*, he carried off.

*būrdeh*, having carried off.

*qaimat*, { price, value.

*qimat*, {

*tūmān*, a *tōmān* (10 Krāns).

*biyābān*, desert.

*bī*, without, devoid of.

*bī-fāhm*, without understanding, foolish.

*mi-arzi*, art thou worth?

*khushnīd*, pleased.

*shud*, he became.

*mi-dānad*, he knows.

*ra bās*, only, and no more, merely.

*pashimīn*, regretful.

*jihat*, cause, reason.

*khundid*, he laughed.

*āzād kurd*, he set free.

*Hāzrat i Ādam*, 'His Excellency Adam'.

*Havvā*, Eve.

*Bād az ūn*, after that.

*qismat*, a portion.

*barādarāneh*, brotherly, of a brother, a brother's.

*mi-gūft*, he used to say.

*pūl i siyāh*, a black coin, a copper.

*mi-tavāmand*, they can.

*Āi*, O!

*bī-y-āmūzand*, they may learn.

*bī-āsāni*, with ease, easily.

*mi-dīhi*, thou givest.

*hārgiz ... na*, never (*ne... jamais*).

*dar bāreh-y-i*, about, concerning.

<sup>1</sup> This is the meaning of the word when used alone in answer to a question.



*shudeh*, having become.  
*angāh*, then, thereupon.  
*gamān būrd*, he fancied.  
*kharīdam*, I bought.  
*kharīd*, he bought.  
*chūn*, since, when.  
*harf mī-zanad*, he speaks.  
*juz*, except.  
*bi-khṛūbi*, well.  
*lafz*, a word.  
*alfāz* (Ar. plur.), words.

*ghulām*, servant, slave.<sup>1</sup>  
*māl*, property.  
*darīlat*, wealth: a state.  
*ma'ni*, meaning.  
*khāmūsh*, silent.  
*bāsh*, be thou.  
*āgar bi-fahmand*, if they under-  
 stand, (if they get to know  
 about.)  
*mī-rasad*, it arrives.

## Exercise 9.

قصه

شخصی طوطی داشت که قدری فارسی آموخته بود و در جواب  
 هر سؤال میگفت — چرا — روزی صاحبش آرا به بازار بُرد  
 و قیمتش را سی تومان گفت — شخصی دولتمند بی فهم از طوطی  
 پرسیده گفت — آیا توبه سی تومان می ارزی — گفت چرا — آن  
 دولتمند خوشنود شده طوطی را خرید و بخانه خود برد — اما  
 چون دید که طوطی نجز آن يك لفظ هیچ چیز دیگر نمیداند پشیمان  
 شده گفت — آیا من خربه بودم که ترا بسی تومان خریدم — در  
 جواب او گفت چرا — آن شخص خندید و او را آزاد کرد

## Translation 10. — A Tale.

A beggar saw a king and said to him (that), 'O king, thou art very wealthy and hast houses and horses, (and) lands, (and) servants, and very much money; but I (*bāndeh*) who am thy brother (for Adam is our father and Eve is our mother) have nothing. Give me a brother's portion of thy wealth and property'. The king said to one of his servants, 'Give him a copper'. The beggar said, 'O king, what does this mean? Why dost thou not give me a brother's portion?' The king laughed and said to him (that), 'Be silent; for (*kīh*) if the other brothers understand, thou wilt not get even this (even this does not arrive to thee)'.

Now often applied to a telegraph messenger!

## Conversation.

Answer.

Question.

این حکایت در بارهٔ پرنده ایست که  
قدری فارسی آموخته بود  
طوطی بود و هر کس میداند که طوطی‌ها  
بآسانی میتوانند الفاظی چند  
یاموزند.

طوطی بآن شخص دولتمند گفت --  
چرا -- زیرا همین لفظ را بهر کس  
میکفت و بس  
خیر آن طوطی هرگز هیچ لفظ دیگر  
نه می گفت

صاحبش آنرا بجا بُرد  
گفت که قیمت این طوطی سی تومان

آن دولتمند پرسید که آیا تو بسی تومان  
می ارزی

طوطی را از این جهت خرید که گمان  
بُرد که این طوطی بخوبی حرف

میزند پس آنرا بخانهٔ خود بُرد  
چون دید که طوطی هیچ حرف دیگر  
جز آن يك حرف چرا و بس نمیداند  
گفت آيا من خرنبودم که ترا بآن

قدر پول خریدم  
طوطی آزاد شده برید و به بیابان  
و جنگل رفت

این حکایت در بارهٔ چه چیز است  
آن چه قسم پرنده بود

طوطی چه چیز گفت

آیا هرگز هیچ چیز دیگر نگفت

صاحبش آنرا بجا بُرد  
چه گفت

آن دولتمند چه چیز از طوطی پرسید

طوطی را چرا خرید و بجا بُرد

بعد از آن به طوطی چه گفت

پس طوطی چه شد

## Sixth Lesson.

## Relative and Interrogative Pronouns.

§ 56. The simple Relatives are *kih*, 'who', for persons (no plural), and *chih*, 'which', for things. The very same words are also used as Interrogatives, 'who?' 'what?' *But when they are Relatives they cannot be governed by the prepositions, by izafeh, or by the postposition -rā,* though when they are Interrogatives they may. (In the latter case the plural of *kih* is *kiyān*, 'who?') Hence

it is often necessary to supplement the feeble relative *kih* by the personal pronouns with the prepositions to express the English Relative when preceded by prepositions or when it is the object of a verb. The method in which this is done will be best understood from the following examples:

- |  |   |
|--|---|
| (a) 'The man <i>who</i> came hither was rich'.   | (a) <i>Mārdi kih injā āmad dāulat-mānd būd.</i>                             |
| 'The woman <i>whom</i> you saw' (lit. ' <i>who</i> you saw <i>her</i> ').                                  | (b) <i>Zānī kih ārā dīdīd (or, kih dīdīdash).</i> <sup>1</sup>              |
| 'The child <i>to whom</i> you gave the book' (lit. ' <i>that</i> to him').                                 | (c) <i>Bāchcheh-i kih kitāb-rā bi-vai dādīd.</i>                            |
| (d) 'The person <i>whose</i> child they took' (lit. ' <i>that</i> his child').                             | (d) <i>Shākhši kih bāchcheh-ash-rā giriftand.</i>                           |
| (e) 'The people <i>whom</i> I saw were blind' (lit. ' <i>that</i> I saw them').                            | (e) <i>Ashkhāsi kih ishān-rā dīdam kūr būdand.</i>                          |
| (f) 'The men <i>to whom</i> you gave the money were beggars' (lit. ' <i>that</i> to them').                | (f) <i>Mardhāi kih pūlashān (or kih pūl-rā bi-ishān) dādīd gadā būdand.</i> |
| (g) 'The robbers, <i>from whose</i> hands (lit. ' <i>that</i> from their hand') he took the swords, fled'. | (g) <i>Rahzanāni kih shamshirhārā az dast i ishān girift gurikh-tand.</i>   |

§ 57. *Chih* as a Relative is strengthened by the addition before it of the demonstrative *an*, 'that', when it is governed by a preposition: as,

'From what (that which) he said I understood'. *Az ānchih ā guft, fahmidam.*

*Ānchih* may be the object of a verb without being followed by *-ra*, but if *-rā*, is inserted the word *kih* ought to come after the *-ra*: as,

- |                                      |  |
|--------------------------------------|--|
| (a) <i>Ānchih shinīdīd rāst ast:</i> | (a) 'What (that which) you heard is true'. |
| or                                   |  |
| <i>Ānchih-rā kih shinīdīd, etc.</i>  |  |

(This latter sentence is hardly right: it would be more correct to say, *chizi kih (ān-rā) shinīdīd rāst ast.*)

- |  |   |
|--|---|
| (b) <i>Ānchih(-rā kih) gūftīd, shinīd.</i> | (b) 'He heard what (that which that) you said'. |
|--|---|

In a similar way *kih* as a Relative may be strengthened by the insertion of *ān* or *in* before it, and may

<sup>1</sup> Even good native scholars now use sentences like the following; — *Mārdi-rā kih āmrūz dīdīd tājir būd*, 'The man *whom* you saw to-day was a merchant', but this cannot be defended.

be used of things as well as of persons; as, in answer to the question, *Chih kitāb giḡtīd*, 'What book did you say?', it may be replied, *Ānkih dar dast i nuḡkar būd*, 'That which was in the servant's hand'.

§ 58. 'Whoever', 'whosoever', 'everyone who', and their oblique cases, are similarly expressed by the use of such words as *hárkih*, *hárankih*, *hárkaskih*, *harkasi kih*, *hárkas*, *har shakhṣi kih*, *har kudām kih*: as,

*Hárkih bi-rai kitābi dādi mamnūn i to gasht* (or in ordinary language, *Hárkih bēsh yak kitāb dādi mamnūnat shud*) Everyone to whom thou gavest a book became (was) grateful to (of) thee'.

*Asb i hárkas-rā kih dūdand az ū girīftand*, 'whose soever horse they saw, they took it from him'.

'Whichever' is expressed by *har ān kih*, *har kudām kih*; as, 'Take whichever you please'; *Har kudām kih bi-khrahid bi-girid*.

Similarly *hárchih*, *harānchih*, *harānchih kih*, *har chizi kih*, are used to express, 'whatever', 'whatsoever', 'everything that', etc.

§ 59. *Interrogatives*. The simple Interrogative pronouns are *kih* (formerly, and still in vulgar speech, *kī*, whence the plural *kiyān*), 'who?', and *chih*, 'what?' When *-ra* is added to these words the final *h* is dropped; as *kīrā*, *chīrā* (كِرَاهِ). But as the latter word *chīrā* means 'why?' ('why not?'), the compound *chih chiz*, (lit. 'what thing?' vulgarly *chih chi*) is used instead (often without *-ra*) as the interrogative.

### Examples.

- |                                |   |
|--------------------------------|---|
| (a) 'Whose book is that?'      | (a) <i>Ān kitābi kist</i> (= <i>kih ast</i> ),<br>or <i>ān kitāb mal i kist?</i> <sup>1</sup> |
| (b) 'Whom did you see?'        | (b) <i>Kīrā didid?</i>  |
| (c) 'To whom did you give it?' | (c) <i>Bih kih dādid(ash)?</i>  |
| (d) 'Who are they?'            | (d) <i>Īshān kiyān and?</i>   |

§ 60. The Persian method of expressing the interrogative adjectives 'which?' 'any?' 'how much?', 'how

<sup>1</sup> But when *kih* or *chih* are *relatives* and in composition with *ān*, *in* etc., the *h* is retained before *-rā*. With *hárkih* the final *h* falls out when *-rā* follows.

many?" and the interrogative adverbs, 'when?' 'where?', 'why?', 'how?' will be understood from the examples following:

- |   |  |
|---|--|
| (a) 'Which house did you see?' (a) <i>Kudām khāneh-rā dīdid?</i>  |  |
| (b) 'Has any one of them done that?' (b) <i>Āyā hich kudām i ishān (or hich kudāmashān) ānrā kār-deh ast?</i>   |  |
| (c) 'How much did you give for that? (lit. for how much did you buy that?)' (c) <i>Ānrā bi-chānd kharīdid?</i> (here the <i>bi</i> is generally omitted in conversation). |  |
| (d) 'How many people were present?' (d) <i>Chānd nafar ḥāẓir būdand?</i>  |  |
| (e) 'When do you go?' (e) <i>Shumā kai mī-ravid?</i>  |  |
| (f) 'Where did you go?' (f) <i>Kujā raftid?</i>   |  |
| (g) 'Where is that hammer?' (g) <i>Ān chākush kē?</i>   |  |
| (h) 'Why are you weeping?' (h) <i>Chirā giriyeh mī-kunid?</i>   |  |
| (i) 'How do you do that?' (i) <i>Ānrā (bi-) chih taur mī-kunid?</i>   |  |

Note that *chand*, besides its interrogative meaning, has also the signification of *some*; as *tīnī chānd*, 'some persons', — in more modern style *ashkhuṣī chand* or *chand nafar*.

### Words.

- |  |  |
|--|--|
| <i>Parirūz</i> , day before yesterday.             | <i>firistād</i> , he sent.   |
| <i>dīrūz</i> , yesterday.                          | <i>dīdeh</i> , having seen.  |
| <i>āmruz</i> , to-day.                             | <i>mabādū</i> , lest.  |
| <i>fārdā</i> , to-morrow.                          | <i>rasīd</i> , it arrived, befell.   |
| <i>pas-fārdā</i> , the day after to-morrow.        | <i>janāb i 'ālī</i> , (the lofty doorstep, =) your Honour.                           |
| <i>subh</i> , morning.                             | <i>bī-rasad</i> , it may (might, should) arrive, befall.                             |
| <i>kalāgh</i> , a crow.                            | <i>filfaur</i> , at once, instantly.   |
| <i>bī-bīni</i> , thou mayest see.                  | <i>baqqāl</i> , fruiterer, greengrocer.  |
| <i>khābar</i> , news, information.                 | <i>dukkān</i> , shop.  |
| <i>khābar dīh</i> , inform thou.                   | <i>dukkāndūr</i> , shopkeeper.   |
| <i>khābar kūnad</i> he might (may, should) inform. | <i>zaḥmat</i> , trouble.   |
| <i>tā</i> , in order that.                         | <i>bī-kharad</i> , he may (might) buy.   |
| <i>bī-bīnam</i> , I may see.                       | <i>zūd</i> , soon, quickly.  |
| <i>fāl</i> , omen.                                 | ( <i>bar</i> ) <i>rāh andākht</i> , he (cast him on the road, =) let him go his way. |
| <i>bī-yābam</i> , I may get.                       | <i>ātīb kard</i> , he reproached, found fault with.                                  |
| <i>yāftid</i> , you got.                           | <i>fuḥsh</i> , abuse.  |
| <i>tamām</i> , the whole.                          | <i>siyāsat</i> , government, punishment.   |
| <i>nikanjām</i> , lucky.                           |  |
| <i>khābhad shud</i> , shall become.                |  |
| <i>dīhad</i> , he may give.                        |  |
| <i>parvāz kārdeh</i> , having flown.               |  |

*parideh būd*, he had flown.  
*rāfteh būd*, had gone away.  
*angūstāsh* { (his times became  
*talkh shud* { bitter, i. e.) he was  
 displeased.  
*sakht*, hard, severe.  
*darūd*, he ran.  
*āmādeh*, having come.  
*bar āmadeh būd*, had come up.  
*dar ān bāin*, mean-while.  
*āqā*, master.  
*khashmnāk* {  
*khashmgin* { angry.  
*tanbāh*, warning, punishment.  
*shūdeh būd*, it had become.  
*gardīdeh*, having become.  
*dūst*, friend.  
*ta'āruf*, present, gift.  
*khudā nā-kunad*, (May God not  
 do it =) God forbid.  
*mī-kunīd*, you do, make.  
*nāz* i, near to.

*āvird*, he brought.  
*āvārdand*, they brought.  
*hīn*, time.  
*kārdeh i*, thou hast done.  
*zād*, he struck.  
*kafsh*, a shoe.  
*zādi*, thou struckest.  
*shikāyat*, complaint.  
*namūd*, he shewed, made.  
*pish i*, before.  
*qāzi*, judge.  
*talabīdeh*, having summoned.  
*jāvāb dād*, he replied.  
*kār*, deed, work, action.  
*bad*, evil, bad: badly.  
*faqir*, poor, a poor man.  
*qirān*, a krān (Persian coin).  
*bīrau*, go, away with thee!  
*jīb*, pocket.  
*insāf*, justice.  
*bidī*, to him.  
*bar dārid*, take up, keep.

## Exercise 11.

قصه

شخصی به نوکر خود گفت — فردا صبح اگر دوکلاغ دریک  
 جا نشسته به بینی مرا خبرده تا آمده آنها را به بنیم و فال خوب بیام  
 پس کار من در تمام روز نیک انجام خواهد شد — نوکرش (در)  
 صبح دوکلاغ دریک جا نشسته دید و دوید تا آقای خود را خبر کند  
 — چون آفایش آمدیکی از آنها پرواز کرده رفته بود — اوقات  
 انشخص تلخ شد و بر نوکر خود خشمناک گردیده او را تنبیه سخت  
 کرد زیرا فالش بدبرآمده بود — در آن بین دوست آن آقا برای  
 او تعارفی فرستاد — چون نوکر آنرا دید گفت — ای آقای من  
 شما يك كلاغ دیدید تعارف یافتید خدا نکند که دوکلاغ باهم به  
 بنیم که مبادا آنچه بمن رسید بجنابعالی نیز برسد

## Translation 12. — A Tale.

A religious-mendicant went into a fruiterer's shop,  
 and because (*azūn jihat kih*) the fruiterer did not quickly  
 attend to him (*ūrā rāh nī-y-andākhht*), he found fault

with him. The fruiterer too abused the mendicant, and the latter (*n*) became angry (having become angry) and struck the fruiterer on the head with his shoe (struck a shoe on the fruiterer's head). The fruiterer lodged (*namūd*) a complaint against (*az*) him before the judge. The judge summoned the mendicant and (having summoned . . .) asked (from) him (that), 'Why didst thou strike this shopkeeper?' He replied, 'Because he gave me abuse!' The judge said to him, 'Thou hast done a very evil deed; but since thou art a poor man I shall (do) not punish thee severely: give half a (a half) *krān* to this shopkeeper and go away'. Thereupon the mendicant took (brought) a *krān* out of his pocket and, having given it to the judge, struck him also on the head with his shoe and said, 'If such is justice, do thou keep (take up) half the *krān* and give half the *krān* to him'.

### Conversation.

جواب

سؤال

اولاً دو کلاغ در یک جا نشسته دید اما  
چون آفایش رسید یکی از آنها  
پریده بُود

فال خیلی بد بُود  
آقا التبه کمان بُرد که این فال بد است  
اما خوب بُود بجهت آنکه در همان  
حین تعارفی برای او آوردند

درویشی بدکّانِ وی رفت  
برای اینکه چیزی بخُرد  
زیرا که او را زود راه نینداخت  
بقال بنزد قاضی رفت و از آن درویش  
شکایت کرد  
درویش کمان بُرد که قاضی بخونی  
انصاف نکرد

بلی او را تنبیه کرد اما بقال را تنبیه نکرد  
گفت که تو بخونی انصاف نکردی  
— و با کفش او را زد

در آن حکایت آقا و کلاغ آن نوکر  
چه چیز دید

آیا آن فال خوب بُود یا بد  
برای نوکر بد بود زیرا صاحبش او را  
بسختی زد اما آیا برای آفایش خوب  
نُبُود که یک کلاغ دیده بُود

کیست که بدکّانِ بقال رفت  
برای چه کار رفت  
درویش از چه جهت بقال را عتاب کرد  
آن دُکان دار بعد از آن چه کرد

آیا قاضی بخونی انصاف کرد یا نکرد  
چرا آیا قاضی درویش را تنبیه نکرد  
پس درویش بقاضی چه گفت

## Seventh Lesson.

### The Reflexive Pronoun.

§ 61. The Reflexive Pronoun *khvud* or *khvish*, 'self' (which is of the same origin as the Latin *se*, *suis*<sup>1</sup>) is used very much as the similar pronoun in Latin. The great difference is that, while *se* and *suis* belong to the *third* person singular and plural and to no other, the Persian Reflexive Pronoun is used of *all three persons and of both numbers*. *Khvud* may be (a) the subject of the verb, — in which case its use is easily understood: it may be either (b) the direct or (c) the indirect object of the verb; or again it may (d) be governed by the prepositions (including *iz-ā/ch*) and the post-position *-rā*: it may also (e) be used as a noun and have the separate pronouns with *iz-ā/ch* or the pronominal affixes of either number and of any of the three persons attached to it. The use of this pronoun is rigorously observed in Persian, but it presents no difficulty if the following rules be observed. (We deal first with *khvud* alone and then with *khvish* separately.)

§ 62. When *khvud* is the subject of the sentence, it is used almost like the English *self*, and like that word is generally united with a personal or possessive pronoun: as,

1. *Khvud* (or *man khvud*, now more usually *man khvudam*, *khvud i man* or *khvudam*) *bi-shāhr mi-ravam*, 'I myself am going to the city'.

2. *Khvud* (to *khvud*, now *tō khvudat*, *khvud i to*, or *khvudat*) *ānrā دید*, 'Thou thyself didst see him'.

3. *Khvud* (*ū khvud*, now *ū khvudash*. *khvud i ū*, *khvudash*) *ānrā guft*, 'He himself said that'.

Similarly are used: — *khvud* (*ma khvud*, now *ma khvudamān*, *khvud i mā*, or *khvudamān*): *khvud* (*shumā*

<sup>1</sup> *Khvud* is from *khvu* (found as late as the *Maṣnāvi* of Maulānā-yi Rūmī) + *ta* (cf. Skt. — *tas* termination\* - *from*): *khvish* from the same root + *ash*, affix of 3rd sing. - *his*. [Pahlavi *\*khūt* and *khvêsh*]. *Khru* is Avestic *hr̥* (Akhaemenian *uvā*), Skt. *sva*, Lat. *se*, *suis*: Gk. *σφέ*, *ἐ*: Russ. *svoy*, etc. In Russian and in the Greek of the Hellenic period (cf. *ἐαυτοῦς*, Luke XVII., 14 for *ἐμαῦς αὐτοῦς*) the reflexive pronoun, as in Persian, refers to both numbers and to all three persons.



*khvud*, now *shumā khvūdatūn*, *khvud i shumā*, or *khvūda-tān*): *khvud* (*ishān khvud*, now *khvūdashān*, *ishān khvūdashān*, or *khvud i ishān*). Only in vulgar speech does the *khvud* take the plural termination *-hā* (the *h* in this termination is frequently omitted by the uneducated), and *khvudhāmān* (*khvūdāmān*), *khvudhūtān* (*khvūdātūn*), *khvudhāshān* (*khvūdāshūn*) are then used.

§ 63. When *khvud* is (a) the direct or (b) the indirect object of a verb, or (c) is governed by a preposition (including *izāfeh*) or *-rā*<sup>1</sup>, it refers to the same person or thing that is the subject of the sentence (as is evident from its meaning *self*): e. g.,

- |   |   |
|---|---|
| (a) <i>Man khvūdrā sārzanish kār-dam.</i>                       | (a) 'I reproached myself'.                              |
| <i>Tō kitāb i khvūdrā bi-vai dād.</i>                           | 'Thou gavest thy (own) book to him'.                    |
| <i>Mā bi-khāneh-y-i khvūd mī-ravīm.</i>                         | 'We are going to our (own) house'.                      |
| <i>(Āyā) shumā āsb i khvūd-rā giriftid?</i>                     | 'Did you take your (own) horse?'                        |
| <i>Ishān dar dil i khvud gamān nā-burdand.</i>                  | 'They did not imagine (fancy) in their hearts (heart)'. |
| (b) <i>Shumā khvūdrā (or bi-khvūd) khailli zāhmat dādeh id.</i> | (b) 'You have given yourself a great deal of trouble'.  |
| (c) <i>Ī dar bāreh-y-i khvūd guft.</i>                          | (c) 'He (she) spoke about himself (herself)'.           |

§ 64. Foreigners often make mistakes in the use of *khvud* through failing to remember that, whenever in English one can use the word *self* or *own* along with a Personal pronoun without materially altering the meaning of the sentence, then *khvud* (alone or followed by a possessive pronoun separable or inseparable) must be used in Persian instead of the simple personal pronoun (generally in such cases a possessive). E. g., in the sentence, 'I left my book on the table', the meaning is not materially altered by saying 'I left my own book on the table': therefore in Persian, instead of saying *Man kitāb i mārū (bar) rū-y-i miz va guzārdam*, which is **utterly wrong**, one should say *man kitāb i khvūd-rū (bar) rū-y-i miz vā guzārdam*.

<sup>1</sup>) When governed by *-rā* it must be the direct or indirect object of a verb, as will be readily seen.

In the modern spoken language instead of *khyud* alone the compound forms *khyúdum*, *khyúdet*, *khyúdash*, *khyúdāmān*, *khyúdatan*, *khyúdashan*, or *khyúd i man*, etc. are generally used. This is not approved of in writing except when necessary to avoid ambiguity (cf. § 45).

In the modern language in both speaking and writing the *pronominal affixes* may often be used instead of *khyud* in a possessive sense, though the separable pronouns may not. Thus the sentence given above, *Mān kitāb i khyúdra (bar) rū-y-i miz va guzārdam*, might equally well be put thus, *Man kitāb<sup>amra</sup>*, etc. So again, *Shumū khāneh-y-i khyúdra farúkhtid*, 'you sold your house', might be *Shumū khāneh-atunra farúkhtid*. In the third person singular and plural this use of the pronominal affixes *-ash* and *ashan* is open to the same ambiguity that is found in English: as, *kitāb-shra gum kard*, 'he lost his book'. Here it is not clear whether it was his own or some other person's book that he lost.

§ 65. *Khyish* may be used instead of *khyud* whenever the latter is not the subject of a sentence: but *khyish* cannot take the pronominal affixes or the personal pronouns preceded by *izāfeh* when it is used in this sense.<sup>1)</sup> When *khyud* is governed by *-ra* or any preposition except the *izāfeh*, the strengthened form *khyishtan* may be substituted for it, but it takes no appended pronoun and is rarely used except with *-ra*. In fact the main use of *khyishtan* and *khyish* is to avoid the repetition of *khyud*. Examples:

*Man khyishtanra sárzanish kárdam: To kitāb i khyishra bi-vai dādi: Ma bi-khāneh-y-i khyish mī-ravim: (Āya) shumū asb i khyishrā giriftid? Īshān dar dīl i khyish gamān nū-burdand: Shumū khyishtanra khāli zahmat dīdeh id: Ū dar būreh-y-i khyish guft.* (For translation vide § 63.)

§ 66. The use of *khyúdash*, *khyúdashān*, is very noteworthy and very convenient in such a sentence as, *Shumū Hāsan-rā savār i asb i khyúdashrā, دیدید*, 'You saw Hasan mounted on his own horse'. If the affix *-ash*

<sup>1)</sup> When *khyish* is followed by a possessive pronoun it has the meaning of 'a relative'; as *man khyishashrā دیدم*, 'I saw his relative'.

were not used, the meaning would probably be 'mounted on *your* horse' (§ 63). But the phrase is really a contraction for, *Shumâ Hâsan-râ didid kih savâr i isb i khvûd bûd*.

### Words.

- Bakhîl*, a miser.  
*mî-bâsham*, I am.  
*mî-bâshad*, he, it is.  
*bâyad bâshad*, it must be.  
*iltifât farmûdeh*, (having commanded attention, notice, =) kindly, please.  
*shab*, night.  
*âmsheb*, to-night.  
*'âriyeh* { as a loan.  
*'âriyatan* {  
*bî-ravam*, I may go.  
*bî-râft*, he went.  
*râfteh bûd*, he had gone away.  
*naqd*, cash, ready money.  
*mî-dânam*, I know.  
*kih . . . ânja*, where.  
*panhân*, hidden.  
*bî-kunam*, I may make.  
*bî-khvûshi*, with pleasure.  
*makhfi*, hidden, secretly.  
*uftâdeh ast*, has fallen (out)  
*dandân*, a tooth.  
*bâyân*, explanation.  
*având*, children (*Ar. pl.*)  
*khvârand murd*, they shall die.  
*pish i rû*, before the face.  
*âgâh (az)*, aware (of).  
*ashkhâs* (*Ar. pl. of shakhs*) persons.  
*farzând*, child.  
*rafiq*, comrade.  
*sipûrd*, he handed over.  
*bî-sipârid*, hand over.  
*az âqab i*, behind.  
*shitâfteh*, having hastened.  
*guzâshteh bûd*, he had placed.  
*mî-guzârd*, he was placing.  
*nâhd*, he put.  
*bî-dîd*, he saw.  
*duzdâd*, he stole.  
*duzdâdeh*, having stolen.  
*bâz*, back, again.  
*bî-bûrd*, he carried off.  
*avândishid*, he thought out.  
*bî-nâzar âvârdeh*, having (brought to sight. =) devised.  
*rasideh ast*, has arrived.  
*dast*, hand.  
*mî-khvâham*, I wish.  
*dâfn kûnam*, I may bury.  
*mamnûn i*, grateful to.  
*zindân*, prison.  
*afkând*, he cast.  
*'umr*, life.  
*khvârad bûd*, shall be.  
*darâz*, long.  
*khvâhid zist*, you shall live.  
*farmûd*, he commanded.  
*mulîzim*, attendant.  
*bishtar*, more.  
*aqrabâ* (*Ar. pl. of qarîb*) relatives  
*khîyîn*, treacherous.  
*khîyânât*, treachery.  
*hamchinân*, thus.  
*qabl az*, before.  
*umîd*, hope.  
*tahsîl*, attainment.  
*mâ bâqi*, the remainder.  
*maẓkûr*, mentioned.  
*bar gardânîd*, he returned (*trans*)  
*tadbîr*, plan.  
*khvûshdîl*, delighted.  
*gardîd*, he became.  
*ba'd az*, after.  
*bar hâzar*, on (his) guard.  
*bî nihâyat*, { extremely.  
*bî-nihâyat*, {  
*mu'âbbir*, interpreter of dreams.  
*ta'bîr*, interpretation of a dream.  
*tâlab kârdeh*, having summoned.  
*khvâb*, sleep, dream.  
*dânishmând*, wise, sage.  
*in'âm*, a gift.  
*durûst*, right, correct.  
*tafâvut*, difference.  
*tâ*, so that.  
*rîkhdeh bûd*, had (been) poured out.

*yāft*, he found.

*mūtaḥḥit*, attentive, comprehend-  
ing.

*hileh*, a trick.

*rahā namīd*, he let go.

*ghaṣabnāk*, angry.

*bad-shukūn*, ill-omened.

*hikāyat*, a story, narrative.

### Exercise 13.

قصه

بخیلی بدوستِ خود گفت — هزار تومان نزدبنده مییاشد  
لطفات فرموده امشب الاغ خویشرا بمن عاریه بدهید تا بر آن سوار  
شده از شهر بیرون بروم و آن تقدرا در جائیکه میدانم پنهان بکنم  
— دوستش بخوشی الاغ خودرا بر فیش سپرد اما مخفی از عقب  
وی شتافته آنجائیرا که بخیل پولِ خویشرا در آنجا نهاد بدید و چون  
بخیل رفته بود تمام پولرا بیرون آورد و بمبرد — روز دیگر آن  
بخیل در آنجا رفته پولِ خودرا نیافت ملتفت شد که آن بایدکار  
دوستش باشد — پس حیلۀ بنظر آورده نزد دوستِ خویش رفت و  
گفت — ای دوست من امروز نیز پولِ زیادی بدستم رسیده است  
میخواهم آنرا در همانجا دفن کنم لهذا اگر فردا در وقتِ شب الاغ  
خودتانرا بار دیگر بمن بسپارید خیلی ممنونِ شما میباشم — دوست  
خائیش همچنان کرد اما قبل از آن به امیدِ تحصیلِ مابقی پولِ بخیل  
آنچه را که از پیش دزدیده بود بجای خود برگردانید — چون  
بخیل بآنجا رسید نقدِ خودرا یافت و از تدبیرِ خویش بی نهایت  
خوشدل گردید و بعد از آن از خیانتِ اینگونه اشخاص بر حذر بود

### Translation 14.

A certain king saw in a dream that all his teeth had (has) fallen (out). Having summoned an interpreter of dreams he asked (from) him what the explanation of the dream might be (is). He said, 'O king, this dream is very ill-omened, because its explanation is this, that all (thy) children and thy relatives shall die before thine eyes, (face)'. The king became angry and (having become angry) threw that man into prison. Having then called another interpreter of dreams he

enquired of (from) him the explanation of that dream. He said, 'O king, this is a very good omen, for its meaning is (this) that your life shall be very long, and that you shall live longer (more) than all (your) children and relatives'. The king laughed and commanded (to) his attendants to give (that, 'You give') a gift to this wise-man: and having rebuked that other he let (him) go.

### Conversation.

جواب

سؤال

بیتیلی بود که نقدِ خویشرا در زمین  
پنهان کرد

که بود که نقدِ خودرا پنهان کرد

خیر ایدوست من به هیچکس خبر نداد

آیا بکسی دیگر خبر داد که آنرا کجا  
گذاشته بود

بلی کس دیگر آگاه شد زیرا از عقب

پس آیا هیچ شخص دیگر از آن کار  
آگاه نشد

بجیل رفته آنجا پیرا که در آنجا  
پول خودرا میگذارد بدید

بجیل بر چه چیز سوار شد

الّا رفیقِ خویشرا عاریه گرفته سوار  
آن شد

(آیا) دوستِ وی خائن بود یا نه

بلی خیانت کرده پول ویرا دزدید  
حیله اندیشید که در آن قصه  
مذکور شد

بیتیل بچه طور نقدِ خودرا باز یافت

بعد از آن اواز خیانتِ دوستانِ خائین  
خود بر حذر بود

بعد از آن چه شد

قالید این بود که تمام دندانهایش  
رینخته بود

در قصه پادشاهی که خواب دید چه  
قالید مذکور است

یک نفر گفت که بداست دیگری گفت  
که خوب است

(آیا) آن قال بد بود یا خیر

در تعبیر هر دو شخص هیچ تفاوتی  
نبود اما یکی از ایشان دانشمند  
تر از آن دیگر بود

(آیا) تعبیر کدام شخص درست بود

بلازمانِ خود فرمود تا ویرا انعامی  
دادند

پادشاه بآن شخص دانشمند چه چیز  
داد

اورا عتاب نموده رها کرد

و بآن معتبر دیگر چه کرد

## Eighth Lesson.

Prepositions, simple and compound:

Conjunctions, Interjections.

§ 67. The simple Prepositions now in use in Persian are very few, the only ones of Persian origin now used being:

*az*, from, out of: than (with comparatives).

*bi*, *ba* (when united with the following word: when separate, *bih*, *lah*), to, for, at; in, with (means).

*ba*, with, along with (now used of *manner* and instrument).

*bar*, on, upon.

*bi*, devoid of, without (*sine*).

*dar*, in. into, at: on (of time).

*-i*, of (the *iẓáfeh*, which in many instances is now a simple preposition).

*ta*, up to, as far as.

Of Arabic origin and less commonly used are:

*ilā'*, up to, to (e. g. of verses: *az āych-y-i shishum ilā' āych-y-i hifdahum*, 'from the sixth to the seventeenth verse').

*hātta'*, as far as (often used with *in kih*, as *hātta' in kih ū ghazabnāk shud*, 'to such an extent that he grew angry').

*fi*, = *per* as used in English (as, *shūkār, hījleh marfi hasht qarān*: 'sugar, eighteen maunds at eight kran-per maund').

*bila*, without (as, *bilú shakk*, 'without doubt').

§ 68. The older form of *bi* is *ba*, which is still used in *Shināz* and in some other places. When followed by *ū*, *an*, *in*, *ishān*, a still older form of the words *man* be used, *bad-* or *bid-*, after which the initial *alif* of the above four words is omitted: as *bidū* (بدو), *bidān* (بدان), *bidīn* (بدین), *bidishān* (بدیشان). This form of the preposition is rather more used in writing than in conversation.

§ 69. In modern conversation *dar* is seldom heard, *tū* (more properly *tū-y-i*) being often used instead, as *tū sandūq*, 'in the box' (vide § 77). *Bar* is rarely used alone, (*bar*) *rū-y-i* generally taking its place: even in

writing it has a tendency to be used almost interchangeable with *bi*, except after verbs of giving. *Tā bi* is now more frequently used than *tā* alone, and *bi juz* is sometimes said for *juz*.

The Compound Prepositions in conversation and even in writing are now supplanting the simple ones. The simple Prepositions are, however, often omitted in conversation and sometimes even in writing when the sense is clear enough without them; as, *Ū ráfteh ast (bi-) shahr*, 'he has gone to the city': *Bí-dih man* for *bí-dih bi-mán*, 'give to me'. *Shamshīr (dar) dāst i savār būd*, 'the sword was in the horseman's hand'. When in composition with other words and thus forming part of a compound Preposition, the simple prepositions are also frequently omitted both in speaking and in writing: as, *Nardubān (bar) sār i divār būd*, 'the ladder was on the top of the wall'; *bāchcheh (dar) bāghal i pīdarash ast*, 'the child is in its father's arms (embrace)'; *Ū kūja'st? (Dar) khāneh-y-i baitār ast*. 'Where is he? He is at the veterinary surgeon's (house); *Ān shakhṣ (bar) dāman i kūh uftād*, 'that person fell at the foot of the mountain'; *Ān sandūq (dar) pā-y-i darākhst ast*, 'that box is at the foot of the tree'; *A'sb i man (dar) pa'in i divār yāft shud*, 'my horse was found under the wall'; *Ān shāhr (bar) lāb i daryā vūqi ast*, 'that city is situated on the shore (lip) of the sea'. In these examples and in those given below the words in brackets may be omitted without changing the meaning.

§ 70. The Compound Prepositions are generally composed of a noun preceded by a simple preposition expressed or understood. For this reason they all require an *izāfeh* after them, except in the few instances in which *az* or *bi* takes its place. Most of the compound prepositions in actual use are given in the subjoined list. They are shewn in actual connexion with other words in order to make their meaning and use clearer and more easily understood.

*Birūn az shahr*, out of the city.

*Birūn i shahr*, outside the city.

(dar) *andarūn i khāneh*, } within, inside the house.  
*dākhil i khāneh*,

(dar) *bain i rāh*, on (amid) the way.

*dar asnū-y-i an kar*, during that work.

(bar) *sār i rah*, on the road, by the roadside.

(bar) *bālā-y-i sar i vai*, above his head.

*bidīm i dūstam*, without my friend.

*bi istiṣnā-y-i iṣṭān*, with the exception of them.

(az) *āqab i vai uftādand*, they followed (fell) after him.

*az rah i Abūshāhr*, via Bushire.

*az rū-y-i* } *javānmārdi*, from, by way of, generosity.  
*az rah-i* }

*dunbāl i ū*, behind him (*vulgar*).

*nazdik i, nazdik bi-* } *shahr*, near (to) the city.

*qarib i, qarib bi-* }

*az qarār i ānchih maktūb ast*, according to what is

written.

*bi- hadd i imkān*, as far as possible.

(dar) *paī-y-i (پای) vai*, after (in search for) him.

(bi-) *ghair i ū*, except him.

*ghair az ān*, besides that, other than that.

*paīn i kūh nishāst*, he sat at the foot of the mountain.

(bi-) (dar) *zīr i darākh*, beneath the tree.

*pās az ān*  
*ba'd az ān* } after that, afterwards.  
*ba'd i ān*  
*az ān bi-bā'd* }

*pas i pārdeh* } behind the curtain.  
 (dar) *āqab i pārdeh* }

(dar) *nisht i divār*, behind the wall.

(bar) *nisht i bām*, on the roof.

*nisht i sār i naukar āmad*, he came up behind the servant.

*qābl az ān vaqt*, before that time.

*pīsh i ḥakīm āmad*, he came to the doctor.

*pīsh i qāzi istād*, he stood before the judge.

*pīsh i rū-y-i vai*, in front of him (before his face).

*pahlū-y-i barādarām nishāst*, he sat beside my brother.

*rū bi rū-y-i pādshāh*, face to face with, in front of, the king.



(dar) *muqābil i māsjid*, in front of the mosque.

*dar muqābileh-y-i Qur'ān*, in comparison with the Qur'ān.

(bar) *rū-y-i miz*, on the table.

*nāzd i vai*, near him: in his opinion.

(bi-) *nāzd i vai raft*, he went to him.

*az nāzd i hākīm*, from the governor.

*az jānib i Khudā*, from God.

*az huṣūr i padshāh*, from the king's presence.

*īnra lū-y-i ān kitāb bi-guṣar*, put this inside that book (spoken style).

(bi-) *zidd i*

(bi-) *khilāf i* } *an hukm*, contrary to that command.

(bar) *khilāf i*

*muwāfiq i*

(bar) *rifq i*

*mutābiq i*

(bar) *hāsh i*

} *an qaul*, according to that statement.

*dar bāb i imān*, in reference to belief, in the matter of faith.

*dar bāreh-y-i an mātḥab*, in reference to, concerning that matter.

(bar) *sar i ū rīkhtand*, they fell upon (attacked) him.

(bar) *sār i sūfreh*, on the table (cloth).

*balū-y-i sār i ū istādand*, they stood close beside him.

(dar) *miyān i tāūfeh*, among the people.

*miyāneh-y-i an dū nāfar ṣulh shud*, peace was made between those two persons.

*bi-jā-y-i ā*

(bi-) *āvaṣ i ā*

} in place of, instead of him.

(bi-) *sāmt i*

(bi-) *tāraf i*

(bi-) *sū-y-i*

} *Bādḥābah*, towards Baku.

*tāraf i shām*, towards evening.

(bar) *an dāst i rūdkhāneh*, on that side of the river.

(bi-) *ān sū-y-i (tārafi) rūdkhāneh*, across the river.

*hamrah i īshān*,

*bi-hamrah-i īshān*,

} along with them.

*jilāi i man bi-rau*, go in front of me.

*dāir i āra giriftand*, they surrounded him.

*duir i shâhr,* } around the city.  
*girdâgird i shâhr,* }

(dar) *atrâf i dâh,* in the outskirts of, all around.  
 the village.

*bi-khâtir i Khudâ,* for (God's sake.  
 (az) *barâyi man,* for me.

*bi-jâhat i*     *â,* by reason of him.  
*bi-sâbab i*

*bi-vasîleh-y-i* } *Injîl,* by means of, through the  
*bi-vâsîteh-y-i* } Gospel.

*maḥz i shujâ'at i mubâriz,* simply through the champion's courage.

*sivâ-y-i â,* except him, besides him.

*az bâhr i vai,* because of, for the sake of him.

*dar râh i ma kûshteh shûd,* he was slain for us.  
 instead of us.

(bi)-*khidmat i vazîr,* to the minister.

*bi-khidmat i shumâ mî-rasam,* I (shall) come to you.

*barâbar i an khânêh,* facing, opposite to, that house.

*banâ bar ân hujjat,* according to (based upon) that argument.

*mûlk-ra bi-tâht i tasârruf i khîrd avârd,* he brought the country under his own sway.

*bâ vujûd i hadâsat i sinn,* in spite of tenderness of age.

*az bârakat i 'ilm,* by benefit of (taking advantage of) learning.

§ 71. *Conjunctions.* The Conjunctions in Persian require but little explanation. The most important are:

*va,* and.

*yâ,* or.

*yâ...yâ,* either... or.

*va yâ,* or even.

*châh...châh*

*khâh...va khâh* } whether...or.

*bâlkîh* } nay but, nay rather,

          } nay on the contrary

          } (Germ. sondern, Gr. ἀλλά)

(*va ammâ* )

(*va lîkin*     but, yet, (Germ.

(*va lûkin*     aber), however.

*vâli* }

*chân,* since, when.

*vâgar (va âgar),* and if.

*vâgarnah (va âgarnah),* otherwise, and if not.

*mâgar,* but, perhaps.

*az bâs kih,* since.

*zîrâ (kih),* } for, because.

*zînnâ kih* }

*na...va na,* neither...nor.

*bâ inkîh*

*bâ vujûd i ân kih* } although,

*ma' ânkîh* } notwithstanding

*âgarchîh* } that.

*ham* . . . *ham*, both . . . and.

*niz*, also.

*agar*

*hargāh*

*hargāh kih*

} if, since.

*ham*, even, also.

*hārchand kih*, however much.

*pas*, then, accordingly.

*hālānkih*, whereas, since.

§ 72. *Interjections.* The principal are: — *Īnak*, lo!  
*ai*, Oh; *vāy*, woe! *āh*, ah; *afsūs*, alas! *haiḡ*, alas! (*haiḡ*  
*ast kih*, 'it is a pity that' . . .); *bah bah*! 'bravo, well done!'

### Words.

*Naqqāsh*, a painter.

*yak digar*, one another.

*gūftand*, they said.

*tasvīr*, a picture.

*bī-kashīm*, let us draw.

*bī-kashād*, he may (might) draw.

*mī-kashād*, he draws.

*kashīd*, he drew.

*kashīdeh*, having drawn.

*kashīdam*, I drew.

*kashīdi*, thou drewest.

*bī-binīm*, let us see.

*bī-binānd*, they may (might) see.

*khūsheh*, cluster, bunch.

*angūr*, grape.

*dar*, a door, gate.

*darh*, large gate, gateway.

*avīkht*, he hung.

*mīngār*, beak.

*mī-zādand*, they were striking.

*gamīn mibūrdand*, they were

fancying.

*mīveh*, fruit.

*mardumīn*, people.

*posandidand*, they approved of.

*pursidand*, they asked.

*pārdeh*, a curtain.

*pish*, forward.

*pas*, back, backward.

*āmādeh*, having come.

*darāz*, long.

*darāz kārđ*, he stretched out.

*ma'lūm*, known.

*dar pāy-i*, in search for.

*dīdeh*, having seen.

*ʿazīz*, respected, dear.

*kāmil*, perfect.

*farīfteh shūd*, he was deceived.

*farīfteh shūdand*, they were de-  
 ceived.

*chandi*, a little (time).

*gurīkht*, he fled.

*gurīkhti*, thou fleddest.

*gurīkhtehi*, thou hast fled.

*dāman*, hem of a garment.

*zādeh*, having struck.

*bālkīh*, but, on the contrary.

*hālā*, now.

*yāftam*, I found.

*sazā*, punishment.

*mī-dīham*, I (shall) give.

*ākhīrūlām*, finally.

*hākīm*, governor.

*har dō*, both.

*khīstānd*, they asked-for.

*darīcheh*, window.

*vā dāshteh*, having stationed.

*amr farmūd*, he commanded.

*bīrūn kūnand*, they should put  
 out.

*hīlat*, state, condition.

*hūkm kārdeh*, having ordered.

*shamshīr*, sword.

*gārdan*, neck.

*bī-zan*, strike thou.

*sūkhan*, a word.

*tarsīd*, he feared.

*fi'lfaūr*, at once.

*āslā*, at all (*with neg*).

*hāarakat*, movement.

*fahmīd*, he understood.

*tāziyīneh*, scourge, bastinado.

*tā*, in order that.

*mūmkīn*, possible.

*sāzad*, he may make.

*mī-būd*, it would be, was.

*naqsh*, a picture.

*iqrūr kārđ*, he confessed.

*fāqat*, only, merely.

*rihāi*, escape, deliverance.

*gāl khūrđ* (he ate deceit), he  
 was deceived.

## Exercise 15.

## فضه

\* دو نقاش بیکدیگر گفتند که ما هر دو تصویر بکشیم به بنیم که کدام يك از ما بهتر میکشد نقاش اول خوشه انگور کشید و ارا بر بالای درب باغ خود آویخت و پرنده ها آمده بر آن منقار میزدند زیرا گمان می بردند که فی الواقع میوه است — مردمان آن تصویر را بسیار پسندیدند و با آن نقاش بخانه نقاش دیگر رفتند و از او پرسیدند که تصویر تو کجاست — گفت عقب آن پرده است — نقاش اول پیش آمده دست خویش را دراز کرد تا پرده را پس بکشد آنگاه معلوم شد که آن پرده همان تصویر است که در پی آن بود — ایضا دیده آن شخص بصاحب خانه گفت — ای دوست عزیز تو از من کامل تر ی زیرا که بنده چنان تصویر کشیدم که پرنده ها فریفته شدند و تو چنان تصویر کشیدی که نقاش فریفته شد

## Translation 16. — A Tale.

A slave fled from his master. After a short time his master, having gone to another city and having found (seen) that slave there, seized him and said, 'Thou art my slave, why didst thou run away from me?' The slave, having laid hold of (having struck hand upon) his garment (hem of his garment), said in answer to him (in answer of him). 'No!; on the contrary, thou art my slave, and having stolen much money from me thou hast run away: now that I (have) found thee, I (shall) give punishment'. Finally they both went to the governor and (having gone they) asked for justice. The governor of the city, having stationed both (of them) near a window, ordered that both should put their heads (head) out at one time. When they were in that position (state), the governor said to one of his attendants, 'Draw thy sword and (having drawn) behead (strike the neck off) that slave'. When the slave heard this speech (word), he at once drew his head back, but his master did not make any

movement at all. The governor understood which was the slave and which the master (that which is...): therefore he bastinadoed the former (*raira*) and delivered him to his master.

### Conversation.

#### سؤال

هر دو نفر تصویر کشیدند اما یکی بهتر از دیگری بود	کدام یکی از آن دو نقاش تصویر کشید
ایشان آنجا نقش خوشه از کوردیده آنرا خیلی پسندیدند	مردمان چه چیز را بر دریاغ نقاش اول دیدند
نزدوی رفتند تا به بینند که او چه قیم تصویر کشیده است	در پی چه چیز پیش نقاش دیگر رفتند
خود نقاش اول آنرا اقرار کرد چون گفت که تو مرا که نقاش هستم فریفتی اما من فقط پرنده هارا فریغتم	بچه طور معلوم شد که نقاش دوم از نقاش اول کاملتر است
بلی اورادر فلان شهر یافته گرفت زیرا گمان برد که باو دریا را می بیند که خویشتر را آزاد سازد بلی کولی خود را خورد و رهائی نیافت	(آیا) آقا غلام خود را یافت آن غلام چرا باو دریا را نمی بیند آیا خود را نفریفت

### Ninth Lesson.

#### Language of the Common People.

§ 73. In all languages there is a considerable difference between the written and the spoken style. though the written style, as it may be called, is in reality used also in set speeches, sermons, orations, and even in careful arguments and discussions. There is also a considerable difference between the ordinary conversational language of the educated and that of the uneducated classes. The same rule holds also in Persian, but with this difference that even educated Persians are careful to *avoid* using to the lower classes the language they would use in speaking to their equals. Hence one may hear from the lips of a well educated man, if he is speaking to a shopkeeper or villager, the kind of language which may be properly

designated as vulgar. Examples of this we purpose to give in this lesson, as an English resident in Persia ought to be able to understand, though he may not care to speak it.

The style of the modern Persian newspaper is at once elegant and at the same time more colloquial than that used in any but the most modern Persian books, e. g. the late Shah's diaries. But there are certain words and expressions which are habitually used by even the best speakers, but which are not yet to any extent admitted into the written language. These, however, ought to be known by anyone who wishes to be thoroughly conversant with the language now spoken in Persia. We proceed to mention some of these more fully, though a few have been already introduced into the Exercises, and still more into the Conversations. Some of the forms are not new, being found in Pahlavi (themselves or their analogues).

§ 74. Almost every Persian, even those who are well educated, habitually in *ordinary conversation* pronounces *u* before *m* or *n* in Persian (and in some very common Arabic) words as *ū* (*vide* § 8).

There are a number of words which are somewhat differently pronounced in different parts of the country: e. g. *padisháh* is said in Shiráz and *padsháh* in most other places. The most important of these differences is the substitution of *i* in some places and of *a* in others for *u* in a large number of word: e. g.

*Old Pers*: — *namūdān*, *shanūdān*, *rabūdān*, *gamān*, *gilī*, *chunān*.

*Shiraz*: — *nimūdān*, *shinidan*, *ribūdān*, *gimān*, *gilī*, *chinān*.

*Isfahān*: — *namūdān*, *shanidan*, *rabūdān*, *gamān*, *gilī*, *chunān* (?).

Somewhat similar are the cases of such words as:

*Shiraz*: — *imrūz*, *imsāl*, *imshāb*; *zīndeh*, *zīndagi*, *khājil*, *irreh*, *khishm*.

*Isfahān*: — *amrūz*, *amsāl*, *amshāb*; *zāindah*, *zāindagi*, *khājil*, *arreh*, *khashm*.

§ 75. *Nouns*. The plural termination *-an* is rarely heard: the vulgar pronunciation of the plural *-ha* is

simply-ā: e. g. the popular plural of *bāchcheh* is *bachchā*. Arabic plurals are very commonly used with the numerous and increasing number of Arabic nouns in use in Persian, which have caused many classical words (as *sāmān*, etc.), to be completely forgotten. Moreover the Persian words *dih*, 'village' and *farmāyish*, 'a command', always take the plural in the Arabic form *dihāt*, *farmāyishāt* (vide Part. II., § 152).

*Shāhẓādeh*, 'prince', is in conversation shortened into *Shāhẓdeh*. When prefixed to a proper noun with the meaning of 'Mr.', the word *āl* is often pronounced *a*, as *Āqā Muḥammad Ali*, often called *Āmd Ali*. The *a* heard at the end of a short sentence, e. g., *bi-shumū' mi-gūyam-ā* is shortened from *ha*, another form of *hān*, 'behold', 'lo!'

Nouns are sometimes popularly used in an incorrect sense: e. g. *māhkameh*, properly 'place of judgment', 'tribunal' (court of a *ḥākim* or governor), popularly means 'a dispensary', 'a doctor's consulting room' (from *ḥakīm*, properly 'a sage', popularly 'a physician'). So also the word *naql* popularly means 'cleverness', or even 'cuteness'; as, *Ān shākh khāli nāql dārad*, 'that's a very clever fellow'. So *du'ā*, 'a prayer', often means 'a charm': *tasbīḥ*, 'ascription of praise', means 'a rosary': *ta'mīr* is not the 'building' but only the 'repairing' of a house: etc.<sup>1</sup>

Among nouns on the borders of acceptance into the written tongue are: — *gilleh*, complaint; *gūl*, 'deceit'; *gavd* (*gavdāl*), 'a pit'; *kharsū*, 'mother-in-law'; *āshti*, 'a making up after a quarrel' (a good old literary word but not now considered such), etc.

§ 76. *Adjectives*. Some adjectives used in writing are not much used in speaking; as *nik* or *nīkū*, 'good' (though it is used in compounds, as *nīknām*, *nīkanjām*). Others are constantly said but not written: e. g. *ghulā* and *nāghulā*: as, *Īn chīz khub ghulā ittifāq uftād*, 'this

<sup>1</sup> Instead of *chūb* in the sense of 'firewood', the common people always say *chūkh* or *chūgh*: and the word *hazār* (a thousand) is very frequently used to denote a *krān*: as *do hazār*, 'two krāns', because a *krān* contains a thousand *dinārs* (an imaginary coin).

thing happened *easy*', i. e. 'came cheap': *ān shakhṣ khaīli nāghula ast*, 'that fellow is very deceitful': *in rāh nāghula ast*, 'this road is rough'. Others change their meaning: as, *jāhil*, 'ignorant', is often used (especially by women) as meaning 'young': *nu khush* now means 'ill, sick, unwell', even in writing. *Khaīli* as an adjective or adverb is hardly ever written, while the book word *bisyr*, its equivalent, is rarely used in conversation: *qashāng*, 'pretty', is now allowed in books because the late Shāh used it in his diaries. The popular form of *zīrak*, 'clever', is *zarāng*, but this often means, 'sharp', 'quickwitted', — not always in a good sense. Popularly *maqbul*, 'accepted', means 'pretty'. *Kūchūli* is a popular word meaning 'tiny, little', in a somewhat contemptuous sense.

The Superlative is rarely used in conversation, the comparative with *az hamah* doing duty instead.

For *yak*, 'one', the softer forms *yek* and *yey* are constantly heard. This word has, in the language of the people, almost supplanted the affix *-i*; as, *yey kitābish bideh* for *kitābi bi vai bi-dih*, 'give him a book'. Occasionally both are used together, as *yey pūlish bi-dih*, 'give him a single copper'.

§ 77. *Pronouns, Prepositions, etc.* The popular form of the pronominal affixes is: *-im*, *-id*, *-ish*; *-imūn*, *-itūn*, *-ishūn*. These are attached to the *simple* prepositions as well as to other words: thus we get, e. g., *bē'm*, *bē't*, *bē'sh*, *bē'mūn*, *bē'tūn*, *bē'shūn*, for *bidū* or *bi ū* or *bi vai*, etc. Instead of *dar*, the word *tū* is almost universally used for 'in' of place and work (not of time, where it is simply omitted); as, *tū sandūq*, 'in the box'; *tūsh* (= *dar an*), 'in it'. So *rū* takes the place of *bar*, 'upon': as, *kitāb rū miz ast*, 'the book is on the table'; *rūsh*, 'on him, on it'. *Pish i* is used instead of *nāzd i*, 'near', 'to', 'at': and instead of the obsolete *marā kitābi 'st*, (mihi est liber), is said, *kitāb pish i man ast*. Thus a servant, if asked, *kalid kūjā'st?* 'Where is the key?', will probably reply, *Pish i man ast*, = 'I have it'.

In place of *-rā* the old Pahlavi definite termination *-ō* is often heard from the lips of the common people, though it is never written: e. g. *āsō* (or *āsō*)



*zîn kân* for *asb-ra zîn kân*, 'saddle the horse'. In Shiráz *-ah* takes its place: *asb-ah zîn kân*.

§ 78. *Verbs*. In place of *ast* the old Pahlayi *ai* in the form *-ah* is frequently heard; as *în chîz khaili khab-ah* 'this thing is very good'. The Perfect Participle in *-ah*, as *rasîdeh*, 'having arrived' (§ 85, c.) is rarely used by the common people, except in compound tenses.

*Shustan*, 'to wash', has popularly *shûr* instead of the correct form *shûy* for its root: as, *înra bi-shûyam?*, 'am I to wash this?', which becomes *înra bi-shûram?* The ordinary verb for 'to get, to obtain, to purchase' is *issûndan* (for *sitûndan*) and it is used in place of *giriftan* (vide § 115).

The longer form of the infinitive of Causative Verbs (§§ 121, 122) is not popularly used: so we have *rasîndan* for *rasanîdan* or *rasûndan*, 'to cause to arrive, to bring'. *Mîrâd* for *mî-ravad*, *mî-shêd* (*mî-sharâd*), *mî-ded* (*mî-dihad*) are common contractions.

§ 79. *Adverbs*. Some popular adverbs are very expressive, as *jahlt*, 'just now, just': *parsâl*, 'last year', etc.

§ 80. The following exercise and conversation are given in English letters because they contain many words never written in Persian. They represent also (in the exercise) the vulgar, and (in the conversation) the popular pronunciation, which the student ought to know. (For translation see the Key).

### Words.

<i>Asbâb</i> , (Ar. pl. of <i>sahab</i> ) goods.	<i>bôro</i> ( <i>bi-rau</i> ), go, off with you!
<i>pir i zan</i> , old woman.	<i>bi-ssûn</i> ( <i>bi-sitân</i> ), take thou, get.
<i>bâham</i> , together.	<i>bi-ssûni</i> , mayest thou get, take.
<i>âmîdim</i> ( <i>âmâdim</i> ), we came.	<i>mi-tûni</i> ( <i>mî-tavâni</i> ), thou canst.
<i>âmad</i> ( <i>âmâd</i> ), he came.	<i>pâi kârish raft</i> ( <i>pâyî kârash</i> ), he
<i>amcâl</i> (Ar. pl. of <i>mâl</i> ), goods,	went about his business.
property.	<i>ahvâl</i> (pl. of <i>hâl</i> ), state.
<i>ân</i> ( <i>ân</i> ), that.	<i>sharîf</i> , noble.
<i>ânâ</i> ( <i>ânâ</i> ), those, they.	<i>alhamdô</i> <i>illâh</i> , thanks to God.
<i>khûneh</i> ( <i>khâneh</i> ), house.	<i>iltifât</i> , attention, kindness.
<i>ânô</i> ( <i>ânâ</i> ), it, him.	<i>janâb</i> i <i>âlî</i> , your honour.
<i>o</i> ( <i>va</i> ), and.	<i>mî-ravid</i> , you go.
<i>mâno</i> ( <i>mârâ</i> ), me.	<i>mânzâl</i> , dwelling, resthouse.
<i>sharik</i> partner.	<i>nân</i> , bread, a loaf.

*duzd*, thief, robber.  
*(bar) sār rikhtand*, they fell upon.  
*lukht*, naked, plundered.  
*kúshand*, they killed.  
*lābúdd*, compelled.  
*khāst*, he demanded.  
*khāstīm*, we demanded.  
*iz (az)*, from.  
*nāshnid (nā-shinid)*, he did not hear (would not listen to).  
*dād o bīdād kard*, ('made justice and injustice', =) complained aloud of injustice.  
*fikr*, thought.  
*taqsir*, fault.  
*bī-yār*, bring thou.  
*tānhā*, alone.  
*chih jūr*, how?  
*khījil*, ashamed.  
*igih (āgar)*, if.  
*igihná (āgar nāh)*, if not.  
*iz miyūn raftē i*, (as *miyān rāfteh* i) thou hast gone out of the middle, = thou hast died.  
*mī-dēd (mī-dīhad)*, she gives (will give).

*rafiq-id (rafiqat)*, thy comrade.  
*āvirdam*, I brought (= I am just bringing).  
*qalyān*, hubble-bubble.  
*maīl mī-farmāid*, do you wish?  
*qalyānkāsh*, smoker of the *qalyān*.  
*bī-bakhshid*, pardon (me).  
*farmādid*, you said.  
*mī-kasham*, I draw. [at home.  
*tashrif dārand*, they are (he is)  
*tashrif būrdand*, they have (he has) gone out.  
*al'ān*, now, just now.  
*zāhmat*, trouble.  
*murākhhāṣ bī-farmāid*, permit me to take leave.  
*khūsh āmadid*, you are welcome.  
*hāzīr*, present, ready.  
*mī-kunam*, I make.  
*gundili*, swelling.  
*pusht*, back.  
*in shā'āllāh*, please God!  
*mī-rasam*, I (shall) arrive.  
*mī-shavad*, it becomes (= it is possible).  
*chūnkīh*, since, for.

### Exercise 17: Qiṣṣeh.

(Principally Isfahān dialect.)

Do (*nāfar*) *nīfir asbāb i khyūdishūn-rā pīsh i pīr i zāni guzāshand o bē'sh guftand*, I'gih mā har dō bāham ūmidīm o mālīmūno khyāstim, bīdeh; *igihná nā-deh*. Bād *iz chand rūz yēy nīfir iz ūnā (bi-)khūneh-i ūn zan ūmid o guft*: Sharīkim murd, *chūnkīh tū rāh duzdā sārīmūn rikhtand ūno kúshand o máno lúkht kárdand*: *hālā mālīmūno bīdeh*. Ūn *pīr i zān lābúdd shud o bē'sh dād*. Bād *iz chand rūz ūn yāki dīgih ūmid o mālīsho khyāst*. Zan *bē'sh guft kih*, *Rafiqid ūmid o guft kih to iz miyūn raftē i*; *hārchih bē'sh guftam nāsh'nid*: *málo girift o búrd*: *hālā dīgih pīsh i man chízi nīst*. Ūn *kas pīsh i hākīm raft*, *iz dast i ūn zān dād o bīdād kard kih*, *Mālimo nāmī-dēd*. Hākim *fikr kard o guft*, Ūn *zān taqsīrī nā-dārad*; *tō bē'sh guftē i*, I'gih *har dōmūn bāham ūmidīm*, *bī-deh*: *igih ná, nā-deh*. Bóro, *rāfiqido bī-yār o mālo bī-ssūn*: *tānhā chih jūr mī-tūnī bī-ssūnī?* Ūn *mard khijil shud o pāi kārish raft*.

## Translation 18.

[Turn the above Story into the literary style, writing out the words properly in the Persian character, and being careful to spell all the words correctly. — (See Key).]

## Conversation.

Sw'āl.

Javāb.

Aḥvāl i sharīf (chīh taur ast)?

Alḥámdö lilláh az iltifāt i janāb i 'ālī.

Kújā mīrīd (= mī-ravīd)?

Mánzil mīram (= bi-khāneh-y-i khūd mī-ravam).

Ai Yúsuf, nūn (nān) bī-yār.

Āvúrdam (āvárdam), Şāhib. (*vide note to § 138*).

Qalyūn (qalyān) mail mī-farmāid?

Khair, āghā (āqā), qalyūn-kāsh nīstam.

Bībakhshīd, chih farmūdid?

Bāndeh a'rz kardam... [ham.

... Farmūdid... (*vide § 232*).

... kih hárgiz qalyūn nāmī kas-Bālī, şāhib, tashrīf dārand.

Şāhib tashrīf dārand?

Bālī āghā, al'án tashrīf búrdand.

Chih gúfti? Bīrūn ráftand?

Khaīlī khvūsh (āmadīd) ūmadīd: inshā' Alláh zūd barāyi bāzdid bi-khidmat i shumā mī-rasam (*Said by host*).Khaīlī zahmat dādam, bībakhshīd: hālā murākhkhas bī-farmāid (*at end of visit*).

Amrūz mī-khāham savār shūdeli (bi-)shāhr bī-ravam: mī-shēd (mī-shavad)?

Bālī, şāhib; asb-rā hāzīr mī kunam; (*or*) Khair, şāhib; nāmī-shēd; asb nākhvūsh ast: gaúndilī (váram) rū pushtash dārad.

## Tenth Lesson.

The Verb in general: Active Voice: Tenses from the Infinitive.

§ 81. There is in Persian only one Conjugation of the Verb. When therefore the *root* and the *infinitive* of any verb, regular or irregular, are known, the various tenses, moods and persons are formed in the most regular manner without the slightest departure from the rules which are now to be given. If the Student has carefully observed the formation of the various parts of verbs already introduced into the Exercises, he already knows something of the Persian verb.

All Moods and Tenses are formed from (1) the Infinitive Stem, or from (2) the Imperative, 2<sup>nd</sup> Sing., which is also the Root of the verb. These are there-

fore called the 'Principal Parts' of the Persian verb. The Moods are the Indicative, the Subjunctive, the Imperative, the Conditional, the Optative, the Infinitive. The Participle, the Agential and the Gerundive are the remaining forms of the verb. Causal (Causative) Verbs are often formed from other Verbs (§§ 121, 122).

§ 82. The various Persons, singular and plural, of each tense are formed by adding to the stem certain Personal Endings. These, as will be seen, bear a considerable resemblance to the Personal Endings similarly used in Sanskrit, Greek and Latin Verbs, and are fragments of pronouns meaning *I, thou, he*, etc. Hence the Separable Pronouns as subject of the Verb are not so much needed in Persian as in English (*vide* Lesson IV. § 45, *fin.*), since in Persian the Personal Endings are better preserved than in English.

§ 83. The Personal Endings in Persian, except in the 3<sup>rd</sup> Pers. Sing., coincide in form with the enclitics which mean *I am, thou art*, etc. (*Vide* 'words' prefixed to Exercise II.) They are:

#### Personal Endings.

<i>Singular.</i>	<i>Plural.</i>
1 <sup>st</sup> Person: <i>-am.</i>	1 <sup>st</sup> Person: <i>-im.</i>
2 <sup>nd</sup> Person: <i>-i.</i>	2 <sup>nd</sup> Person: <i>-id.</i>
3 <sup>rd</sup> Person: <i>-ad.</i>	3 <sup>rd</sup> Person: <i>-and.</i>

These Personal Endings are attached to the stem of each tense to form the Persons. They undergo no variation. But note that, (1) the ending of the 2<sup>nd</sup> Sing. is *not* used in the 2<sup>nd</sup> Sing. Imperative, and (2) the ending of the 3<sup>rd</sup> Sing. is not employed at all in the Preterite and the tenses formed therefrom.

Should the root of the verb. end in *y* (ع), this letter is dropped before the Personal Endings that begin with *i*, but is retained before the others: e. g. *mī-farmā-id*, 'you command' (root *farmāy-*), but *mī-farmāyand*, 'they command'.

#### \*I. Parts formed from the Infinitive Stem.

§ 84. The Infinitive of all Verbs ends in *-tan*, which, when preceded by a vowel or either of the liquids *n* or *r*, changes into *-dan*. All newly made

verbs have *-dan*, generally preceded by *-i* to connect the termination with the root. The **Root** of the verb is formed (in regular verbs) by cutting off the *-tan*, *-dan* or *-idan* of the Infinitive. The **Infinitive Stem** is obtained by merely cutting off the final *-an* of the Infinitive: this is called the "Shortened Infinitive".

The 3<sup>rd</sup> Sing. of the *Preterite* Indicative coincides in form with the Shortened Infinitive, *i. e.* with the Infinitive Stem. The other persons of the Preterite require the addition to this of the Personal Endings (§83).

The *Imperfect* Indicative is formed by prefixing the particle *mi* to each person of the Preterite. The *Past Participle* adds *-ch* to the stem of the Infinitive, *i. e.* to the 3<sup>rd</sup> sing. of the Preterite. The *Perfect Indicative* adds the present of the Verb *ast* (*vide* list of Words prefixed to Exercise II.) to the Past Participle. The *Pluperfect Indicative* is formed by adding to the Past Participle the Preterite of the Verb *Būdan* 'to be' (*vide* Words prefixed to Exercise II., and also § 95.)

§ 85. As an example we take the Intransitive Verb *Davidan* (دویدن) 'to run': but Transitive Verbs are conjugated in a precisely similar manner.

Infinitive: *-davidan*: Infinitive stem: *-david*.

(a) **Preterite Indicative.**

*Singular.*

*Plural.*

- 1<sup>st</sup> Pers.: *david-am* (دویدم) *david-im* (دویدیم) we ran.  
I ran.
- 2<sup>nd</sup> Pers.: *david-i* (دویدی) *david-id* (دویدید) you ran.  
thou rankest.
- 3<sup>rd</sup> Pers.: *david* (دوید) he, *david-and* (دویدند) they ran.  
she, it, ran.

°

(b) **Imperfect Indicative.**

*Singular.*

*Plural.*

- 1<sup>st</sup> P.: *mī-davidam* (میدویدم) *mī-davidim* (میدویدیم) vere  
I was running. we
- 2<sup>nd</sup> P.: *mī-davidī* (میدویدی) *mī-davidid* (میدویدید) nim  
thou wast running. you
- 3<sup>rd</sup> P.: *mī-david* (میدوید) he *mī-davidand* (میدویدند) they  
was running.

This tense also means 'I used to run', and often signifies 'I began to run': it is also used for the Conditional Mood in the modern language, both spoken and written, in place of the obsolete Conditional (§103, *e.*), meaning, 'Were I to run', etc.

(c) Past Participle.

*Singular.*

*Plural.*

*davīdeh* (دویده) having run, *davīdagīn* (§ 36) (دویدگان)  
(or, 'on running'). *davīdehū* (دویده‌ها)

The Past Participle of a Transitive Verb has generally an *active* sense, but it may sometimes be used with a *passive* meaning, as it always is in the *Passive Voice* (§ 110). It is sometimes in the old style used as a noun: as, *gīfteh*, 'a saying, speech'; *farmīdeh*, 'a command'. Only when used as a noun has it a Plural: as, *gūftehū*, 'sayings'; *kushtagīn*, 'the slain'.

(d) Perfect Indicative.

*Singular.*

*Plural.*

1 <sup>st</sup> P.: <i>davīdeh am</i> (دویده‌ام)	<i>davīdeh im</i> (دویده‌ایم)	have
I have run.	we	
2 <sup>nd</sup> P.: <i>davīdeh-i</i> (دویدی)	<i>davīdeh id</i> (دویده‌اید)	
thou hast run.	you	
3 <sup>rd</sup> P.: <i>davīdehast</i> (دویده‌است)	<i>davīdeh and</i> (دویده‌اند)	
he has run.	they	

The literal meaning of the Perfect is 'I am having run', etc., which signifies 'I have run'. So the Pluperfect literally means 'I was having run', *i. e.* 'I had run'.

(e) Pluperfect Indicative.

*Singular.*

*Plural.*

1 <sup>st</sup> P.: <i>davīdeh būdam</i> (دویده‌بودم)	<i>davīdeh būdīm</i> (دویده‌بودیم)	ha
I had run.	we	
2 <sup>nd</sup> P.: <i>davīdeh būdi</i> (دویده‌بودی)	<i>davīdeh būdīd</i> (دویده‌بودید)	
thou hadst run.	you	
3 <sup>rd</sup> P.: <i>davīdeh būd</i> (دویده‌بود)	<i>davīdeh būdand</i> (دویده‌بودند)	
he had run.	they	

With Transitive verbs the Perfect and Pluperfect are formed in precisely the same way: *e. g.* from *kúshdan*, 'to slay', *kúshteh am*, 'I have slain', (*lit.* 'I am having slain'); *kúshteh būdam*, 'I had slain' (*lit.* 'I was having slain'). Care must be taken not to translate these as 'I am slain', 'I was slain', which in Persian would be *kúshteh shúdeh am*, *kúshteh shúdeh būdam* (§ 111, A.).<sup>1</sup>

Thus the Persian language saves the beginner the difficulty which he finds in French, for example, in discovering whether to use *être* or *avoir* as an auxiliary. In Persian the verb *dāshtan*, 'to have', is *never* used as an auxiliary, though it is employed as a part of some Compound Verbs (§ 124), a very different thing.

When the perfect is immediately followed by another perfect or by *mī-bashad*, *hast*, etc., the *ast* etc. of the first of the perfects is elegantly omitted; as, *az in vaqt tū aknūn táífah-i būdeh va hástand kih*, etc., where *būdeh* stands for *būdeh and*.

### Words.

*sipúrdan*, to entrust (*sipár*).  
*ráftan*, to go (*rav*).  
*talabídan*, to demand, summon.  
*tálab dāshtan*, to demand.  
*dāshtan*, to have, hold (*dár*).  
*inkár kárdan*, to deny.  
*kárdan*, to do (*kun*).  
*gúftan*, to say (*gūy*).  
*dádan*, to give (*dāh*).  
*namáidan*, to shew, do (*namáy*).  
*'arz namáidan*, to represent.  
*pursídan*, to ask, enquire.  
*búdan*, to be (*bāsh*).  
*búrdan*, to carry off (*bar*).  
*khúrástan*, to wish, demand (*khúráh*).  
*nihádan*, to put (*nih*).  
*khúrdan*, to eat.  
*guzárdan* }  
*guzářshtan* } to place (*guzář*).  
*varzídan*, to act, do.  
*zadan*, to strike (*zan*).  
*tarsídan*, to fear.

*khiyánat*, deceit.  
*durúgh*, a lie; false,  
*bák*, fear, scruple.  
*shaní'*, shameful.  
*mī-tarsam*, I fear.  
*bī-tarsad*, he should fear.  
*vaqt*, time.  
*amánat* } to entrust, deposit.  
*nihádan* }  
*biyábtān*, desert.  
*dāram*, I have.  
*faúran*, at once.  
*bī-y-áyad*, it may come.  
*mabáddān*, lest.  
*amr*, a command.  
*múhr*, a seal.  
*nishān*, a sign.  
*nishān bī-dāh*, shew.  
*tabássum*, a smile.  
*khamúsh*, silent.  
*raváneh shúd*, he departed.  
*áhmaq*, a fool.

<sup>1</sup> But with certain verbs the Perfect participle has also a passive meaning; *e. g.* *navíshteh ast* may mean not only 'he has written' but 'it is written': *avíkhteh ast* means 'he has hung' and also 'it was hung, it hung'. The context always clearly shews the sense.

*rádd kárdan*, to give back.  
*radd mi-kuni*, thou givest back.  
<sup>1</sup>) *nishástan*, to sit down (*nishîn*).  
*ámádan* to come (*áy*).  
*farmúdan*, to command (*farmáy*).  
*mándan*, to remain.  
*rasidan*, to arrive.  
*giriftan*, to take, get (*gir*).  
*fariftan*, to deceive (*farib*).  
*kharidan*, to buy.  
*andákhtan*, to throw away (*andák*).  
*mí-andázam*, I throw away.  
*fahmídan*, to understand.  
*yáftan*, to find (*yáb*).  
*daryáft kúnam*, I may discover, get.  
*qásam*, an oath.  
*qásam dádan*, to put on oath.  
*qásam khvúrdan*, to take an oath.  
*sáfar*, a journey.  
*máblagh*, a sum of money.  
*javán*, a youth.  
*báz*, back.  
*chigúnagi*, the state of affairs.  
*mi-dáhi*, thou givest.  
*bi-díhad*, he may give.  
*házir*, present.  
*sháhíd*, a witness.  
*shahádat*, evidence.  
*kháyin*, deceitful.

*hanúz*, as yet.  
*fáideh*, advantage.  
*albátteh*, certainly.  
*qaul*, saying, word.  
*záhir*, evident.  
*barháqq*, true.  
*zánnú*, he cause.  
*faribándeh*, deceiver.  
*khájil*, ashamed.  
*khijálat*, shame.  
*nigáh dáshtan*, to keep.  
*ávaz*, an exchange, return.  
*garz*, debt.  
*mádarzán* } mother -in -law.  
*khársú* }  
*tufúliyyat*, childhood.  
*adá kárdan*, to pay.  
*adá*, payment, performance of duty.  
*píri*, old age.  
*bi-zanád*, he may (might) strike.  
*táfreh rávad (zánád)*, he may get off (with a false excuse).  
*qabáleh*, title-deed.  
*tuhí dást*, empty-handed.  
*garz mi-díham*, I lend.  
*vázih*, clear, evident.  
*bayán namá*, explain.  
*rahm*, guzárđan, to pledge, give in pledge.  
*tamám í*, the whole of.

### Exercise 19.

قصه

جوانی مبلغ صد تومان به پیرمردی سپرده بسفر رفت — چون باز آمد پول خود را از وی طلب داشت پیر مرد انکار کرده گفت که تو بمن هیچ نسپردی — جوان نزد حاکم شهر رفته چگونگی را عرض نمود — حاکم آن پیرمرد را پیش طلبیده و از وی پرسیده گفت — این جوان میگوید که پول خویش را بتو سپرده است چرا

<sup>1</sup> Hence *nisháste* *búdt*, 'thou hadst sat down' = 'thou wast seated', 'thou wast sitting'. So also *istáđan*, 'to stand up', *istáđeh am*, 'I have stood up' = 'I am standing', (Cf. Latin *novi*, 'I have ascertained' = 'I know'.) The same thing applies to *khayáidan* 'to lie down'.



بوی رد نمیکی — گفت بمن هیچ نداده است — پس حاکم از آنجوان پرسید که آیا هیچکس حاضر نبود وقتی که آن پول را بوی سپردی که او شهادت بدهد — گفت خیر آقا جز خدا هیچ شاهدی ندارم — حاکم میخواست بآن پیرمرد قسم دهد اما آنجوان عرض کرد که این شخص خائن از قسم دروغ خوردن هیچ باکی ندارد کسی که بدان طور شیعی خیانت ورزیده است چگونه از قسم خوردن بترسد — حاکم بآنجوان گفت وقتی که پول را نزد وی امانت نهادی کجا نشسته بودی — گفت زیر درختی در بیا بان نشسته بودیم — حاکم در جوابش گفت پس چرا گفتی که هیچ شاهد ندارم — بر آن درخت را حکم بده که فوراً نزد من بیاید — جوان عرض کرد که ای آقا می ترسم که مبادا درخت از حکم جناب عالی نیاید — حاکم گفت که این مهر مرا بآن درخت نشان بده خواهد آمد — آن پیر خائن تبسم کرد و خاموش ماند — جوان روانه شد — بعد از قدری وقت حاکم از آن پیرمرد پرسید که آیا آن احمق به آن درخت رسیده است — گفت خیر آقا هنوز نرسیده است — بعد از اندکی آنجوان باز آمده گفت ای آقا مهر سرکار را بدرخت نشان دادم هیچ فایده نداشت — حاکم گفت چرا البته فایده داشت زیرا آن درخت بر قول تو شهادت داده است — پیرمرد پرسید چگونه — گفت وقتی که تو جواب دادی که آن احمق هنوز بدرخت نرسیده است ظاهر شد که قول وی بر حق است زانو که اگر تو زیر آن درخت تقدر از وی نگرفته بودی چرا نگفتی که کدام درخت را میگوئی — آن فریبده از خجالت خاموش ماند و پول را باز داد

#### Translation 20. A Tale.

A certain person used every day to buy six loaves. One day one of his friends asked him, saying (from him having asked, said), "What dost thou do with (dost 'thou make) the six loaves every day?" That person in reply to (of) him said, "I keep a loaf

for myself, and I throw away a loaf, and I give back two loaves, and the other two loaves I lend". His friend said, "I don't understand at all (I did not understand anything). what thou hast said (saidst); explain more clearly". That person said, "That loaf which I keep for myself I eat, and that one which I throw away I give to my mother-in-law, and those two loaves which I give back I give to my father and mother in exchange (return) for those which they gave (have given) to me in my childhood; and those two loaves which I lend, I give to my sons, in order that they may give me a return in my old age".

### Conversation.

جواب	سؤال
بندہ دیروز بشہر رفتہ درئی شخصیکہ	دیروز کجا رفته بودید
قدری پول باوقرض دادہ بودم تا	
ازوی دریافت کنم	
خیر ایدوست من اورا یافتہ اما بمن	(آیا) ویرا یافتید وقرض خودرا
گفت کہ امروز هیچ پول ندارم	ادا کرد
کمان نہ بردم زانرو کہ ظاہر بود کہ	مگر کمان بردید کہ آنچہ را کہ گفت
مبخواست طرفہ رود (زند)	راست گفت
چرا چیزی گرفتم قبائلاً باغ خودرا کہ	پس چیزی ازوی نگرفتید
نزدہن رهن گذاردہ بود کسی	
آترا ازمن خریدہ قدری پول	
بعوض آن داد پس تہی دست	
باز نیامدم	

## Eleventh Lesson.

The Verb, Active Voice (continued): Tenses from the Root (Imperative).

§ 86. As stated above (§ 81), all those parts of the Verb which are not formed from the Infinitive Stem are formed from the Root, which coincides with the 2<sup>nd</sup> Sing. of the Imperative.

### II. Tenses from the Imperative (Root).

§ 87. The Root of the Regular Verb is formed by cutting off the Infinitive ending *-tan* or *-dun*, together with the uniting vowel *-i*, if employed: as,

<i>Infinitive.</i>	<i>Root.</i>
<i>Davidan</i> , to run:	<i>dav</i> .
<i>māndan</i> , to remain:	<i>mān</i> .
<i>kishtan</i> , to kill:	<i>kush</i> .

The Root of the Irregular Verbs has to be learnt separately; but when it is known, the Tenses and Moods are formed from it quite regularly in both the Active and the Passive Voice.

§ 88. The Subjunctive Present (the same tense expresses also the Subjunctive Imperfect) is formed by appending to the Root the Personal Endings (§ 83). For the Present Indicative the particle *mi* is prefixed to each person of the Present Subjunctive. The Present Participle adds *-ān* to the Root: the Agential adds *-andeh* to the Root. Example:

§ 89. *Davidan*, to run: Root *Dav* (دَو).

(a) Imperative.

<i>Singular.</i>	<i>Plural.</i>
2 <sup>nd</sup> P. <i>dav</i> (دَو), 'run thou'	<i>dāv-id</i> (دَوید), 'run ye'.

(b) Subjunctive Present.

<i>Singular.</i>	<i>Plural.</i>
1 <sup>st</sup> P. <i>dāv-am</i> (دَوَم), I may, might, shd., wd., run.	<i>dāv-im</i> (دَویم) we may, etc.
2 <sup>nd</sup> P. <i>dāv-i</i> (دَوی) thou mayest, etc., run.	<i>dāv-id</i> (دَوید) you may, etc.
2 <sup>nd</sup> P. <i>dāv-ad</i> (دَوَد) he, she, it, may, etc., run.	<i>dāv-and</i> (دَوند) they may, etc.

This tense also means 'Let me, etc., run', 'may I run?'. In older style it sometimes has a future sense, but more frequently has the meaning of the Present Indicative, 'I run'. However, it is not now used in these senses in conversation or even in writing, except in imitation of the antique.

1 Pronounced *Dau* (vide § 9). This must be carefully noticed. So in all such verbs as have a root ending in *av*: as *shīnav* (*shīnav*), *rau* (*rav*), etc.

(c) Present Indicative.

*Singular.*

*Plural.*

1 <sup>st</sup> P. <i>mī-davam</i> (میدوم) I am running.	<i>mī-davim</i> (میدوم) me are running.
2 <sup>nd</sup> P. <i>mī-davi</i> (میدوی) thou art running.	<i>mī-david</i> (میدوید) you are running.
3 <sup>rd</sup> P. <i>mī-davad</i> (میدود) he is running.	<i>mī-davand</i> (میدوند) they are running.

Besides meaning 'I am running', 'I do run', 'do I run?', 'I run', this tense is very often used in a future sense (cf. the English, 'I *am going* to town to-morrow, in Persian *Fārdā bi-shāhr mī-ravam*).

(d) Present Participle.

*Davīn* (دوان), running.

(e) Agential.

*Singular.*

*Plural.*

*Dav-āndeh* (دونده), a runner. *Davandagīn* (دوندگان) runners.

§ 90. When the root of a Verb ends in *y* (ی), this letter is optionally dropped in writing, and always in the modern spoken language, in the 2<sup>nd</sup> Sing. Imperative: as *gūy* (گوی), root of *gūftan* (گفتن), 'to speak': 2<sup>nd</sup> Sing. Imperat: *gūy* (گوی) or *gū* (گو): *namūdān* (نمودن) 'to shew', 2<sup>nd</sup> Sing. Imp: *namāy* (نمای) or *namā* (نما). [The same rule applies to nouns of similar formation; as *jā* (*jāy*), *rū* (*rūy*) *pā* (*pāy*)].

§ 91. The Imperative and the Present Subjunctive are more commonly used in their *strengthened* form, which is made by prefixing to each person the particle *bih* or *bi-* (Avestic *vī*, 'apart').

(a) Strengthened Imperative. •

• *Singular.*

*Plural.*

2<sup>nd</sup> P. *bī-dav* (بیداو-دو), *bī-david* (بیدوید), run ye.  
run 'thou.

## (b) Strengthened Present Subjunctive.

Singular.

Plural.

- 1<sup>st</sup> P. *bi-davam* (بَدَوَم) I may, *bi-davim* (بَدَوِیم) we may run.  
let me, run.
- 2<sup>nd</sup> P. *bi-davi* (بَدَوِی), thou *bi-david* (بَدَوِید) you may run.  
mayest run.
- 3<sup>rd</sup> P. *bi-davad* (بَدَوَد), he *bi-davand* (بَدَوَند) they may  
may, let him, run. run.

The meaning is not altered by the insertion of this particle, the use of which really depends upon the taste of the writer. In speaking the simpler forms are of comparatively rare occurrence except sometimes with Compound or Prepositional Verbs (*vide* §§ 109, 124). When, similarly, the words *nah*, 'not', *mah*. ('not', used only with the Imperative) are prefixed to these tenses, the prefix *bi* must not be used. In the older style the Strengthened Present Subjunctive had a future sense. (When, however, a person says *inrā bi-kunam?*, although it may in English be rendered 'Shall I do this?' yet to the Persian mind the meaning is 'May I do this?') When the root of the verb begins with *alif*, the *ی* of the older form *vi* of the prefix is retained: as *bi-y-uftad*,<sup>1</sup> (بِیَفْتَد), 'he may fall', The *y* is also inserted when *na* or *'ma* are prefixed to such verbs; as *nāyāmūzad* (نِیَامُوزَد) 'let him not learn.'

§ 92. The original termination of the Infinitive was *-tan*, and this is still preserved in most of the older verbs in the language. But as only four of the consonants, — خ, ف, س, ش — are permitted by euphony immediately to precede *-tan* without the interposition of a vowel, and as many verbal Roots end in other consonants than these four, of the following two Rules one must be adopted to form the Infinitive: —

1. Modify the final consonant of the root so that it may become one of the above four: — E. g.

<sup>1</sup> As the initial Alif in such verbs is omitted, unless it has the *madd* over it (*i. e.* is long *ā*), when the *y* is inserted, the student may find it difficult to understand such forms unless he is careful.

Root, *āmūz-* infin., *āmūkhtan*, 'to learn':

Root, *farīb-*, infin., *farīftan*, 'to deceive': or,

2. Insert the connecting vowel *i* between the Root and the Infinitive ending, softening the latter into *-dan*: as

Root, *tālab-*, infinitive, *talabīdan*, 'to summon.'

Root, *ram-*, infinitive, *ramīdan*, 'to shy' (of a horse).

The only consonants that may immediately precede *-dan* are *n* and *r*;¹ as R, *man*, Infin. *mandan*, 'to remain'. But these do not always remain unchanged; as, R. *chīn*, Infin. *chīdan*, 'to pluck': R. *dār*, Infin. *dāshdan*, 'to have' (where the *r* is changed, in accordance with Rule 1.).

In the case of many verbs the old infinitive, formed in accordance with Rule 1, has now given place to a new infinitive formed according to Rule 2: as,

R. *sanj-*: Old Infin. *sūkhtan* (*sákhtan*): New Infin. *sanjīdan*, 'to weigh'.

R. *sunb-*: Old Infin. *sūftan*: New Infin. *sunbīdan*, 'to bore'.

§ 93. Instead of learning rules for the formation of the Infinitive from the Root, or, — since the Infinitive is given in the dictionary, — for finding the Root when the Infinitive of an irregular Verb is known, the far better plan is for the student (as in Latin) to learn the Principal Parts of each irregular Verb. Hence, in giving every such word in this Grammar, we state both the Infinitive and the Root. A list of Irregular Verbs is, moreover, given as an Appendix to Lesson XIII., where Rules for the formation of the Infinitive from the Root are given. It will be seen that there are three causes which have operated in producing the very slight apparent irregularity in some Persian verbs; these are: — (a) a desire to render the pronunciation more euphonious and easier, (b) contraction, (c) in a very few instances the fact that certain verbs are defective and require to have their missing portions supplied from other verbs. Examples of these three classes of irregularity are: — (a) *āmūz*, *āmūkhtan*, 'to teach, to learn'; (b) *āvar* (*ār*), *āvārdan*, 'to bring'; (c) *bīn*, *dīdan* 'to see'.

¹ Very rarely also *ž*.

## Words.

<i>Duzdidan</i> , to steal.	<i>bām</i> , the roof.
<i>shanidan</i> ( <i>shanav</i> ), to hear.	<i>qasr</i> , a palace.
<i>khvubidan</i> , to lie down, to sleep.	<i>divār</i> , wall.
<i>guftan</i> ( <i>gūy</i> ), to speak, say.	<i>murgh</i> , a fowl.
<i>namūdan</i> ( <i>namāy</i> ), to shew, do.	<i>ishāreh</i> , a sign.
<i>guzāshtan</i> ( <i>gūzar</i> ), to pass by.	<i>kīh gūyā</i> , as if.
<i>guzārdan</i> ( <i>guzār</i> ), to permit.	<i>bāzi kardan</i> , to play, to gamble.
<i>guzāshstan</i> ( <i>guzār</i> ) to leave.	<i>sadī' zadan</i> , to call.
<i>līdan</i> ( <i>bin</i> ), to see.	<i>huzūr</i> , presence.
<i>bar dāshtan</i> ( <i>bar dār</i> ), to carry.	<i>shart</i> , condition, wager, stake.
<i>shūdan</i> ( <i>shav</i> ), to become.	<i>khrušnūd</i> , pleased.
<i>bākhstan</i> ( <i>baz</i> ), to lose (a game).	<i>āshpazkhāneh</i> , kitchen.
<i>bīyad</i> , ought.	<i>dāhīneh</i> , bridle, bit.
<i>farāmūsh kardan</i> , to forget.	<i>kas</i> , person, fellow.
<i>arziān</i> , to be worth ( <i>bi-</i> ).	<i>zārar</i> , injury, loss.
<i>pasandidan</i> , to approve of.	<i>zīn</i> , saddle.
<i>dānistan</i> ( <i>dān</i> ), to know.	<i>umīd</i> , hope.
<i>afrāshtan</i> ( <i>afraz</i> ), to raise aloft.	<i>afsār</i> , halter, headrope, headstall.
<i>barkhūstan</i> ( <i>barkhiz</i> ), to rise.	<i>a'lā' haẓrat</i> ('most lofty presence'
<i>pazīrūftan</i> ( <i>pazir</i> ) to accept.	=), your Majesty.
<i>az tāraf i</i> }	<i>makkār</i> , deceiver, deceitful.
<i>az jānib i</i> }	<i>hazar chandān</i> , 1000 times as
<i>bidār</i> , awake.	much.
<i>mīhtar</i> , groom.	<i>ākhir</i> , last; end.
<i>i'timād</i> , reliance.	<i>vujūd</i> , existence, person.
<i>nigāhbāni</i> , watching, act of guard-	<i>qāimat</i> }
ing.	<i>qīmat</i> }
<i>izn</i> , permission.	price, value.
<i>ijāzeh</i> , <i>ijāzat</i> , leave.	<i>khātīr</i> , the heart.
<i>pās</i> , a watch in the night.	<i>khātīr jam' dārid</i> ('keep the heart
<i>pāshāni</i> , act of keeping watch.	together' =), be of good cheer.
<i>pāhin kardan</i> , to stretch out.	<i>pishkāsh</i> , present (from an in-
<i>lāzim</i> , necessary.	ferior).
<i>zād</i> , quick; early.	<i>āqdas</i> , most sacred.
<i>nish</i> , prick, sting.	<i>humāyūni</i> }
<i>āftāb</i> , sunshine.	<i>shāhanshāhi</i> }
[of dawn.	royal,
<i>nish i āftāb</i> , (at) the first ray	<i>shahryāri</i> }
	imperial. [bling.
	<i>qumār bāzi</i> , dice-playing, gam-

## Exercise 21.

قصه

سواری بشهری رفت و شنید که در آنجا دزدهای بسیار  
میباشند — ترسید که مبدا در شب آمده اسبش را ببرند. — لهذا ر  
وقت شب به مهتر خود گفت — امشب تو بخواب من بیدار میمانم زیرا  
که بر تو اعتماد ندارم و می ترسم که اسب را بدزدند — مهتر بوی  
گفت — ای آقا اینرا چرا میگوئید البته هیچ خوبی ندارد که بنده

بخواهم و آقا یم بیدار مانده اسب را نگهبانی کند — اگر اذن بفرمائید  
 بخوبی پاسانی خواهم کرد — آقا یش (به) خواب رفت — بعد  
 از آنکه یک پاس از شب گذشته بود بیدار شده از مهتر پرسید که چه  
 میکنی — گفت در فکر این هستم که خدا بچه طور زمین را بر بالای  
 آب پهن کرده است — گفت از فکر تو می ترسم که مبادا دزدها  
 بیایند و تو ایشان را نه بینی — جواب داد که ای آقا خاطر جمع دارید من  
 بر حذر هستم — در نصف شب آقا یش بار دیگر بیدار شده گفت  
 آیا تو در خوابی — گفت خیر آقا بلکه در فکر آنم که آیا خدا بچه طور  
 آسمان را بی ستون افراشته است — گفت خبر دار که چون تو در فکر  
 هستی دزدها اسب را نبرند — گفت خیر آقا نمی شود — آقا یش  
 گفت اگر بخواهی حالا بخواب من بیدار میمانم — گفت لازم نیست  
 خوابم نمی آید — آن شخص باز بخواب رفت و چون ضعیف زود در نیش  
 آفتاب بر خاست پرسید که حالا چه میکنی — نوکرش گفت در فکر  
 این هستم که امروز آیا زین بر سر بنده باید باشد یا بر سر جناب عالی زیرا  
 دزدیکه اسب را برد زین را فراموش کرد

## Translation 22.

One day a king was seated on the roof of his palace. He saw a man who was standing (is having stood up) at the foot of the wall and had (has) a fowl in (his) hand, and that person was making (is making) a sign as if he wished (wishes) to make (him) a present of that fowl. The king called him and enquired, 'Why dost thou show this fowl to me?' He said, 'I beg to state to your most sacred imperial Majesty that I was gambling with a certain person, and on the part of your Majesty (the imperial person) I laid (made) a wager and gained (carried off) this fowl, and I have now brought it: I hope (there is hope) that you will (may) order them to (that<sup>1</sup> they) receive it from me'.

<sup>1</sup> That s, the servants. It would be presumptuous to ask the king himself to accept it!



The king was much pleased and said that they should (until they did) take (bear away) the fowl to (into) the kitchen. After two [or] three days the same man, having again presented himself (having arrived to the presence of) before the king, brought a sheep with him and said, 'This sheep also I have won for your Majesty (the most lofty royal Presence) in gambling.' The king accepted the sheep also. The fellow came a third time, and he had brought another with him. When the king saw him empty-handed he asked him, 'Why hast thou brought nothing for me to-day?' He said (made representation), 'In your Majesty's name (name most sacred imperial) I laid a wager of one thousand *tōmāns* with this man and lost to him: he has now come for the money.' The king smiled, and, having given him the sum mentioned, said, 'Never after this gamble in my name.'

### Conversation.

#### سؤال

آن سوار از چه چیز ترسید	ترسید که مباد اژدها اسبش را ببرند
پس چه کرد — آیا کسی را نداشت که اسب را نکهائی کند	بی داشت و آن نوکر او بود و گفت که بنده تمام شب بیدار میمانم و نمیگذارم که کسی اسب را ببرد
آیا اسب را بوی نگاه داشت یا نه	در فکر چیزهای دیگر بود و ندید چون درد آمده اسب را بزد
آیا زین و دهنه اسب را هم برد	خیزش را نبرد اما اسب را با افسار و دهنه برد
در آن حکایت دیگر آیا پادشاه قمار بازی	البته آنرا در اول پسندید — اما چون در آخر ضرر زیاد از آن کار برد امر فرمود که آن مرد بعد از آن از طرف پادشاه هرگز شرط ننماید
آن مرغ و کوسفند تقریباً چندی ارزید	نمیدانم اما اینرا بخوبی میدانم که به هزار تومان نمی ارزید
شاید آن شخص مکار آنها را بیک تومان خریده بود	پس هزار چندان از دست پادشاه بیرون رفت

## Twelfth Lesson.

### The Verb (continued): Auxiliaries: Tenses of Rare Occurrence.

§ 94. Before studying the formation of the remaining tenses of the Active and the tenses of the Passive Voice, it will be convenient for the Student to have before him paradigms of the most necessary auxiliaries. We therefore subjoin those of (a) *Būdan*, 'to be'; (b) *Khyūstan*, 'to will, wish'; and (c) *Shidun*, 'to become'.

§ 95. *Būdan*, 'to be': Root *bāsh* or *buw* (باش or بوش).

#### (a) Preterite Indicative.

##### Singular.

##### Plural.

- |   |                            |
|---|----------------------------|
| 1 <sup>st</sup> P.: <i>būdām</i> , I 'was.        | <i>būdīm</i> , we were.    |
| 2 <sup>nd</sup> P.: <i>būdi</i> , thou wast.      | <i>būdīd</i> , you were.   |
| 3 <sup>rd</sup> P.: <i>būd</i> , he, she, it was. | <i>būdand</i> , they were. |

#### (b) Present Subjunctive.

##### Singular.

##### Plural.

- |   |                       |           |
|---|-----------------------|-----------|
| 1 <sup>st</sup> P.: <i>bāsham</i> , I may be.     | <i>bāshīm</i> , they  | } may be. |
| 2 <sup>nd</sup> P.: <i>bāshi</i> , thou mayst be. | <i>bāshīd</i> , you   |           |
| 3 <sup>rd</sup> P.: <i>bāshad</i> , he, she, it,  | <i>bāshand</i> , they |           |
- may be.

#### (c) Imperfect Indicative.

##### Singular.

##### Plural.

- |   |                                 |
|---|---------------------------------|
| 1 <sup>st</sup> P.: <i>mī-būdām</i> , I was, etc. | <i>mī-būdīm</i> , we were: etc. |
|---|---------------------------------|
- (§ 85, b.)

#### (d) Another form of the Present Subjunctive.

##### Singular.

##### Plural.

- |   |                      |           |
|---|----------------------|-----------|
| 1 <sup>st</sup> P.: <i>būvam</i> , I may be.    | <i>būvīm</i> we      | } may be. |
| 2 <sup>nd</sup> P.: <i>būvi</i> , thou mayd be. | <i>būvid</i> , you   |           |
| 3 <sup>rd</sup> P.: <i>būvad</i> , he, she, it, | <i>būvand</i> , they |           |
- may be.

(Still used, in writing only.)

#### (e) Perfect Participle.

*būdeh*, having been.

#### (f) Imperative.

##### Singular.

##### Plural.

- |  |  |
|--|--|
| 2 <sup>nd</sup> P.: <i>bāsh</i> , be thou. | 2 <sup>nd</sup> P.: <i>bāshīd</i> , be ye. |
|--|--|

## (g) Perfect Indicative.

Singular.

Plural.

1<sup>st</sup> P.: *būdeh am*, I have *būdeh im*, we have been: etc.  
been: etc. (§ 85, d.)

## (h) Pluperfect Indicative.

## (i) Agential.

Wanting.

Wanting.

## (j) Present Participle.

## (k) Optative.

Wanting.

3<sup>rd</sup> Sing. *bād, bādā*, may it be!

## (l) Perfect Subjunctive.

1<sup>st</sup> Singular. *būdeh bāsham* (§ 102), I may have been.

## (m) Present Indicative.

Singular.

Plural.

1 <sup>st</sup> P.:	<i>mī-bāsham</i> , I am.	<i>mī-bāshim</i> , we	} are.
2 <sup>nd</sup> P.:	<i>mī-bāshi</i> , thou art.	<i>mī-bāshid</i> , you	
3 <sup>rd</sup> P.:	<i>mī-bāshad</i> , he, she, it, is.	<i>mī-bāshand</i> , they	

## (n) Future Indicative.

Singular.

Plural.

1<sup>st</sup> P.: *khvādam bād*, I shall *khvāhim bād*, We shall be; etc.  
be; etc.

(As in the Regular Verb: § 100.)

## Gerundive.

*būdunī*, about to be, deserving or requiring to be,  
able to be.

The prefix *bi* (§ 91) is not now used with any of  
the Tenses of this verb.

[In India the Agential *bāshāndeh* — there pronounced *bāshīndeh* — is often used in the sense of 'inhabitant': but it is unknown in Persia at the present time.]

§ 96. *Khvāstan*, 'to will, wish, ask': Root *Khvāh*.

## (a) Preterite Indicative.

Singular.

Plural.

1 <sup>st</sup> P.:	<i>khvāstam</i> , I wished.	<i>khvāstim</i> , we wished.
2 <sup>nd</sup> P.:	<i>khvāsti</i> , thou wishedst.	<i>khvāstid</i> , you wished.
3 <sup>rd</sup> P.:	<i>khvāst</i> , he, she, it, wished.	<i>khvāstand</i> , they wished.

(b) Imperfect Indicative.

*Singular.*

*Plural.*

- 1<sup>st</sup> P.: *mī-khṛāstam*, I wished, was wishing;  
etc. (§ 85, b.)

(c) Past Participle.

*khṛāsteh*, having wished.

(d) Perfect Indicative.

*khṛāsteh am*, I have wished, etc. (§ 85, d.)

(e) Pluperfect Indicative.

*khṛāsteh bīdam*, I had wished, etc. (§ 85, e.)

(f) Perfect Subjunctive.

*khṛāsteh bāsham* I may have wished, etc. (§ 102.)

(g) Gerundive.

*khṛāstani*, to be desired, desirable.

(h) First Present Indicative.

*Singular.*

*Plural.*

- 1<sup>st</sup> P.: *khṛāham*, I shall. *khṛāhim*, we shall.  
2<sup>nd</sup> P.: *khṛāhi*, thou wilt. *khṛāhid*, you will.  
3<sup>rd</sup> P.: *khṛāhad*, he will. *khṛāhand*, they will.

(i) Second Present Indicative.

*Singular.*

*Plural.*

- 1<sup>st</sup> P.: *mī-khṛāham*, I wish. *mī-khṛāhim*, we  
2<sup>nd</sup> P.: *mī-khṛāhi*, thou wishest. *mī-khṛāhid*, you wish.  
3<sup>rd</sup> P.: *mī-khṛāhad*, he wishes. *mī-khṛāhand*, they wish.

(j) Imperative.

2<sup>nd</sup> Sing. *khṛāh*,<sup>1</sup> wish thou. 2<sup>nd</sup> Plur. *khṛāhid*, wish ye.

(k) Present Participle.

*khṛāhīn*, wishing (*Obsolete*).

(l) Agential.

*khṛāhāndeh*, wisher.

(m) Future Indicative.

*khṛāham khṛast*, I shall wish, ask, etc. (§ 100.)

<sup>1</sup> Often used as a conjunction (cf. Latin *vel... vel*). *khṛāh... va khṛāh*, 'whether... or'.

§ 97. When the verb *khyāstan* is used an *auxiliary*, the First Present Indicative is used to form the future of other verbs, being then united with the shortened Infinitive of the verb following (§ 100). It therefore means 'I shall, thou wilt', etc. The regular or Second Present Indicative is *never* used as a simple auxiliary and *never* has this sense: it means 'I wish, I desire, I ask', etc. The simple form of the Present Subjunctive cannot be used (since, as explained above, it is in this Verb used in the sense of 'I shall'): the strengthened form is therefore used; as *bī-khyāham*, 'I may wish', etc. (§ 91, *b*.) So also the strengthened Imperative is always used (§ 91, *a*.), *bī-khyāh*, *bī-khyāhid*, 'wish', 'ask'. [For an explanation of the reason why in the First Present Indicative the *mī* is not used in this verb, *vide* § 107.]

§ 98. Notice the meanings of the following constructions:

*a*) *Mī-khyāham bī-davam*, I wish to run (*lit.* 'I wish I may run').

*b*) *Khyāham dāvid*, I shall run.

*c*) *Qālam-ra dāst girīsteh būdam va mī-khyāstam kūghaz-ra bī-navīsam, kih shumā āmadid*, 'I had taken pen in hand, and I was just about to write, when you came'.

§ 99. *Shūdan*, 'to become': Root *shav*.

(*a*) Preterite Indicative.

*Singular.*

*Plural.*

1<sup>st</sup> P.: *shūdam*, I became.

*shūdim*, we became.

2<sup>nd</sup> P.: *shūdī*, thou becamest.

*shūdīd*, you became.

3<sup>rd</sup> P.: *shūd*, he became.

*shūdand*, they became.

(*b*) Imperfect Indicative.

*mī-shūdam*, I was becoming, etc. (§ 85, *b*.)

(*c*) Past Participle.

(*d*) Present Participle.

*shūdeh*, having become.

*Wanting*.

(*e*) Agential.

*shavāndeh*, one who becomes (*rare*).

(*f*) Perfect Indicative.

*shūdeh am*, I have become, etc. (§ 85, *d*.)

The Verb: Auxiliaries: Tenses of Rare Occurrence.

(g) Pluperfect Indicative.

*shūdeh būdam*, I had become, etc. (§ 85, e.)

(h) Imperative.

*Singular.*

*Plural.*

2<sup>nd</sup> *shau* (§ 9), become thou. 2<sup>nd</sup> *shāvid*, become ye.

(i) Present Subjunctive.

*Singular.*

*Plural.*

1 <sup>st</sup> P.: <i>shāvam</i> , I may	become	<i>shāvim</i> , we may	become
2 <sup>nd</sup> P.: <i>shāvi</i> , thou mayst		<i>shāvid</i> , you may	
3 <sup>rd</sup> P.: <i>shāvad</i> , he may		<i>shāvand</i> , they may	

(j) Present Indicative.

*Singular.*

*Plural.*

1 <sup>st</sup> P.: <i>mī-shavam</i> , I become.	<i>mī-shavim</i> , we	
2 <sup>nd</sup> P.: <i>mī-shavi</i> , thou becom- est.	<i>mī-shavid</i> , you	become.
3 <sup>rd</sup> P.: <i>mī-shavad</i> , he becomes.	<i>mī-shavand</i> , they	

(k) Future Indicative.

*khvāham shūd*, I shall become, etc. (§ 96, h.)

(l) Perfect Subjunctive.

*shūdeh būsham*, I may have become, etc. (§ 102.)

(m) Gerundive.

*shūdani*, about to become, that ought to become.

In this verb the strengthened forms with *bi-* are very frequently used, as *bī-shavam*, 'I may become', etc.

It will be noticed that, except in the formation of the Infinitive, there is no irregularity in the conjugation of either *khvāstan* or *shūdan*.

We are now in a position to continue the explanation of the formation of the remaining tenses of the Regular Verb.

§ 100. The Future Indicative Active is formed by prefixing to the shortened Infinitive (§ 84) of any verb the First Present Indicative of *khvāstan* (§ 96, h: § 97.)

Future Indicative Active of *Davidan*, 'to run'.*Singular.**Plural.*

1 <sup>st</sup> P.: <i>khvāham daviḍ</i> (خواهم دوید).	<i>khvāhim daviḍ</i> (خواهیم دوید).
2 <sup>nd</sup> P.: <i>khvāhi daviḍ</i> (خواهی دوید).	<i>khvāhid daviḍ</i> (خواهید دوید).
3 <sup>rd</sup> P.: <i>khvāhad daviḍ</i> (خواهد دوید).	<i>khvāhand daviḍ</i> (خواهند دوید).

'I shall run, thou wilt run', etc.

This tense is now used in speech (except in *Kāshān*) only when a very *decided* future or a *purpose* is denoted, — in other words in ordinary conversation it denotes rather 'I *will* run' than 'I *shall* run'. Otherwise the Present Indicative (§ 89, c) of the principal verb is employed in a future sense. More rarely the Future has the sense of *must*, *should*, etc., as in the sentence, *Ājab nīst kih javāni khīyālāt i buzūrg khvāhad namūd*, 'It is not strange that a youth *should* conceive great projects'.

§ 101. The Gerundive is formed by adding *-i* to the Infinitive, as:

*Davidani* (دویدنی), about to run, that should run. It is now rarely used in writing though not uncommon in speech. In the case of Transitive Verbs the Gerundive has generally a *Passive sense*; as, *kūstani*, 'about to be killed, that ought to be killed'; *didani*, 'that may be seen, that should be seen, that is fit to be seen, visible'. Like all other adjectives the Gerundive requires *nā* (نا) and not *nah* (نه) to be prefixed to form the negative; as *nūdidani*, 'that cannot be seen, invisible, that is not fit to be seen' (§ 206, g). The Gerundive may (like other Adjectives) be used as a Substantive: as, *khvīrdani* (خوردنی), 'that which may be eaten, food'.

§ 102. The Perfect Subjunctive is formed by adding the Present Subjunctive of *Bīdan* (§ 95, b) to the Past Participle of the principal Verb.

**Perfect Subjunctive Active.**

*Singular.*

*Plural.*

1<sup>st</sup> P.: *davideh bâsham* (دویده باشم) *davideh bâshim* (دویده باشیم).

2<sup>nd</sup> P.: *davideh bâshi* (دویده باشی) *davideh bâshid* (دویده باشید).

3<sup>rd</sup> P.: *davideh bâshad* (دویده باشد) *davideh bâshand* (دویده باشند).

'I may (might, should, would) have run', etc.

§ 103. There are also a few other tenses which are of rarer occurrence except in literary style. They are the following:

(a) **Optative.**

3<sup>rd</sup> P. Sing.: *davād* (دواد), may he run!

It occurs only in the 3<sup>rd</sup> Singular, and is formed by inserting an *alif* before the final letter of the 3<sup>rd</sup> Sing. Present Subjunctive (§ 89, b). *Bād* (§ 95, k) is contracted from *buvād*.

(b) **Continuative Perfect Indicative.**

This tense is formed by prefixing *mī-* to all the persons of the Perfect Indicative (§ 85, d).

*Mī-davideh am*, etc., 'I have been running', etc.  
(می دویده ام)

Example: 1. — *Az in āyeh chizhū-y-i gharīb padīd mī-āyad kih bi-nāzar nā-mī-āmadeh ast*, 'From this verse some strange things become evident which have not been coming to sight' (i. e. have not usually been noticed). 2. *Tū ūrū ādeh-i kih dar māsīd istādeh Qur'ān mī-khvāndeh va sār i khvādrū pāin mī-āvārdeh va bulānd mī-kārdeh ast*, 'Thou hast seen him that, having stood up in the mosque, he has been reading the Qur'ān and has been lowering and raising his head'. (The word *ast* is understood after *mī-khvāndeh* and *mī-āvārdeh*, according to the last sentence of § 85).

(c) **Continuative Pluperfect Indicative.**

This is formed by prefixing *mī-* to each person of the Pluperfect Indicative (§ 85, e): as,

*Mī-davideh būdam*, etc., 'I had been running', etc.



(If in the two sentences given above in (b) we change the present and perfect tenses (*mi-āyad* and *didehi*) into the imperfect and pluperfect (*mi-āmad* and *dideh būd*), we may then change the other verbs, now in the Continuative Perfect, into the Continuative Pluperfect, thus: *mi-āmadeh būd*, ... *mi-khṛdndeh (būd)* ... *mi-āvārdeh (būd)*, ... *mi-kārdeh būd*.)

(d) Continuative Perfect Subjunctive.

*Mi-davīdeh būsham* (cf. § 102), etc., 'I may have been running, I may have kept on running'.

This tense is of very rare occurrence indeed.

(e) Conditional.

This is formed by adding *-ī* to all the persons of the Preterite (§ 85, a) *except* to the 2<sup>nd</sup> Person Singular.

*Singular.*

*Plural.*

1 <sup>st</sup> P.: <i>davīdami</i> (دویدی)	<i>davīdimi</i> (دویدی).
2 <sup>nd</sup> P.: <i>davīdi</i> (دویدی)	<i>davīdidi</i> (دویدی).
3 <sup>rd</sup> P.: <i>davīdi</i> (رویدی)	<i>davīdandi</i> (دویدندی).

'(If) I should (were to) run', etc.

This tense also expressed *habitual action* and then had exactly the meaning of the Imperfect Indicative. It is not now used in speech and rarely in writing, the Imperfect Indicative being employed instead in both senses (§ 85, b).

§ 104. In older books *mi* was prefixed to the Imperative to denote *continuance*, thus forming the *Continuative Imperative*: the longer form of the same prefix, *hami*, was also used in the same way. E. g. *mi-dau*, *hami-dau*, *hami-davīd*, 'keep on running'. But this is now obsolete in speech and very antiquated even in writing.

§ 105. The prefix *bi-* is often in writing used with the *preterite* Indicative, especially when it is a word of one syllable. It thus forms the Strengthened Preterite: as in the sentence *Īn-rā guft va birāft*, 'He said this and went away'. But the employment of the prefix is a matter of taste, and it does not very materially modify the meaning.

§ 106. The original form of *mi-* was *hami* (Pahlavi *hamāi*), and it meant 'always, ever', as is seen from

the word *hamīsheh* which still has that meaning and is formed from the prefix *hamī* by adding to it the old (Achaemenian Persian) adverbial termination *-sheh* (*-sha*, Pahlavi *-shak*).

§ 107. The form now known as the present *Subjunctive* used in the old language to be the Present *Indicative*, and it is still found in classical works (and in their modern imitations) in that sense. It has therefore very often a future meaning, as has the modern Present Indicative (§ 89, c). But in the modern tongue the only Verbs in which the Indicative meaning of this form is retained are *khvāstan* (First Present), *dāshdan*, and sometimes *bāyīstan* and *shūyīstan* (§§ 97 and 131).

§ 108. The Negative of the Imperative in the older language was formed by prefixing *mā-*, 'not' (Avestic and Achaemenian *mā*, Greek  $\mu\eta$ , = Latin *nē*). In speech, however, *na* is generally used instead of *ma-*, as less forcible and therefore more polite. In writing *ma-* may still be used, as may *na-* also.

§ 109. When a verb is compounded with a preposition which precedes it, the particle *mī-* in the Present and Imperfect Indicative etc. is placed between the preposition and the verb: as, *bar āmadan*, 'to come up'; Present Indicative *bar mī-āyad*. The same rule holds generally with the prefixed particles *bi*, *na*, *ma-* etc. and also with regard to the Auxiliary *khvāham*; as,

*bar nā-y-āyad*, *bar nā-mi-āyad*, *bar khvāhad āmad*, etc. But *bi-* is not prefixed when this particular preposition *bar* is used; in other instances it may be: as *farī bī-barad* 'may he (let him) swallow'. (Cf. the introduction of the augment in Greek between the prefixed preposition and the verb, as ἐξέλεγον from ἐκλέγω.) •

In a few verbs (the prepositional nature of which is nearly forgotten, cf. the case of *καθίζω* in Greek) the auxiliary of the Future is prefixed to the preposition, as *khvāhad barkhāst*, 'he shall arise'. (*Bār khvāhad khāst* is antiquated.) So *khvāhad dar guzāshd*, 'it shall pass away' (although *dār khvāhad guzāshd* is also correct); but *farī khvāhad būrd*, 'he shall swallow', in accordance with the general rule. So also *farī girīftan*, 'to acquire',

has *farā' mī-gīrad*, *farā' khvāhad girīft*, *farā' bī-gīr*, *farā' mā-gīr*, etc.

Such verbs as *pažiruftan* 'to accept'; *avārdan*, 'to bring', *āxnadan*, 'to come', etc. are really compounded with separable or inseparable prepositions; but as this has been forgotten by the Persians, these verbs are treated as un-compounded.

### Words.

*Gāsh-tan* } (*gard*), to become.  
*gardīdan* }

*navīsh-tan* (*navīs*), to write.

*shītāftan* (*shītīb*), to hasten.

*pūshīdan*, to conceal.

*rasānīdan*, to cause to arrive.

*sītīdan* (*sītīy*), to praise.

*pandāshtan* (*pandār*), to consider, fancy.

*bar dāshtan* (*dār*), to take up, carry off.

*fīristīdan* (*fīrist*), to send.

*tavānistān* (*tavān*), to be able.

*nīshān dādan* (*dāh*), to shew.

*bīvar kardan*, to credit.

*mīntazir*, expectant.

*mulāqāt*, interview.

*mūddat*, period of time.

*magrīn*, near.

*kisālat*, ill health.

*fūrṣat*, leisure, opportunity.

*āqsar -i auqāt*, oftentimes.

*bārān*, times, often.

*sharaf-yāb*, honoured.

*ẓāf*, weakness.

*yavūsh*, slowly.

*rāh raftan*, to walk.

*bī-imān*, without faith, infidel.

*dānā*, wise.

*mūttaqī*, pious.

*mās'aleh*, question, problem.

*su'āl*, a question.

*su'ālāt* (Ar. pl.), questions.

*'ulamā* (Ar. pl. of *'ālim*) learned men, religious authorities, doctors of the law.

*Islām*, Muḥammadanism.

*Ta'ālā* ('māy He be exalted', =)

Most High (of God).

*nāẓir*, viewing, beholding.

*khāliq*, Creator.

*khair*, good.

*sharr*, bad, evil, wickedness.

*gunāh*, sin.

*mūrtakib ī*, engaged in.

*qudrat*, power.

*izn*, permission.

*mashghūl-i (bi)*, busy with.

*Shaitān*, Satan.

*ātash*, fire.

*Jahānnam*, hell.

*'uqūbat*, torture, punishment.

*ta'līm*, doctrine, teaching.

*'uqalā* (Ar. Pl. of *āqil*), sages.

*sīrīsh*, composition, nature.

*mūmkin*, possible.

*āṣar*, impression, effect.

*qāul*, saying, speech.

*khāmūsh*, silent.

*kham*, bent.

*kulūk*, a clod.

*gīriyān*, weeping, tearful.

*ahamm* (Ar. Superlat.), most important.

*'ājiz*, helpless, unable.

*amūr* (Ar. pl. of *amr*), matters.

*haqīr*, humble, contemptible.

*chunān*, such, so.

*hanūz*, still, as yet.

*zīyād*, very much.

*dard*, pain.

*tabāssum*, smile.

*ghairi mārī*, invisible.

*ḥuẓūr*, presence.

*sarkār*, lordship: Sir. [ot.

*mustāwājib ī*, liable to, deserving

*nākhfi*, concealed, hidden.

*khāk*, clay, soil, earth.

*chīndānkhī*, just as.

*durūghgī*, liar.

*sūkhan*, a word.

*hikmat*, wisdom.

*tafārruj*, pleasure, amusement, (a walk).

*sādr ī ā'zam*, Premier.

*vazīr*, a minister of state.

*tajvīz*, permission, somethion.  
*kishtār*, a field.  
*gāndum*, wheat.  
*bulānd*, tall, high.  
*bulāndī*, height.  
*qadd*, stature.  
*ādam*, a man (*person*).  
*sāq*, leg, stalk (of corn).  
*Qibleh-y-i 'Ālam*, ('Cynosure of the World' =) Your Majesty.  
*salāmat*, safety: safe.  
*salāmati*, safety.  
*mutavājjiḥ*, attentive, careful.  
*muta'ājjiḥ*, surprised.  
*vātan*, native land.  
*fil*, elephant.  
*bā'zī*, some.  
*mufīd*, beneficial.  
*aqārīb* (Ar. pl. of *qarīb*) relations,  
*ṭabīb*, a doctor, physician.  
*dāsteh*, handful: handle.  
*kāghaz*, paper: a letter.  
*ahl*, a people.  
*darkhrāst*, request.  
*māusam*, a season.  
*ākhir i kār*, finally.  
*isbāt*, a proof; substantiation.  
*sābit kārdan*, to prove.  
*shīḥat*, correctness: health.  
*ijāzeh*, *ijāzat*, leave.

*takāllum*, conversation.  
*hamānī*, indeed.  
*qāim va khriṣh*, relatives.  
*āshnī*, an acquaintance.  
*iltifāt*, attention, kindness.  
*tashrif*, honour.  
*guftugū*, conversation.  
*harf*, a letter, a word.  
*harf zadan*, to speak.  
*'āzim i*, bound for.  
*sharīf*, noble.  
*mānī*, prohibitive.  
*aknūn*, now.  
*tāb va lārz*, fever and ague.  
*āb va havā* ('water and air'), climate.  
*māh*, moon, month.  
*tavāqquf*, delay, sojourn.  
*tājir*, a merchant (Ar. pl. *tujjār*).  
*shadīd*, severe.  
*dūchār shūdān*, to meet with; to be attacked by (a disease).  
*zamān*, time.  
*raf*, rejection, a shaking off.  
*chāq*, healed, well.  
*umīd*, hope.  
*gāhgāhi*, from time to time.  
*muzūḥim*, troublesome, troubler.  
*yaqīn*, certain (it is certain).  
*tijārat*, commerce.  
*shughl*, business, calling.

### Exercise 23.

قضا

شخصی بی ایمان پیش درویشی دانای متقی رفته از وی جواب  
 سه مسئله خواست - اول آنکه - علمای اسلام چرا میگویند که خدای  
 تعالی هر جا حاضر و ناظر است بنده او را در هیچ جائی بنیم نما  
 که او کجاست - سؤال دوم آنکه چون علمای ما گفته اند که خدا  
 خالق خیر و شر است پس انسان را بسبب گناهی که مرتکب آن بشود  
 چرا سزا میدهند چونکه انسان هیچ قدرت ندارد و بدون اذن  
 و اجازه خدایتعالی نمیتواند مشغول هیچ کاری بگردد - سؤال  
 سوم آنکه خدا شیطان را در آتش جهنم چگونه بتواند عقوبت نماید زیرا

که بر حسب تعلیم خود علما سرِ شتِ شیطان از آتش است و چگونه نمکن مییابد که آتش بر آتش اُترکند چون درویش این قول ویرا شنید خاموس مانده خُم شد و کَلوخی بُزُرگ از زمین برداشته بر سر وی زد - آن بی ایمان گریان شده نزد حاکم شتافت و گفت - ای آقا بنده از فلان درویش سه مسئله اهِم پرسیدم و چون از جواب دادن عاجز گردید کَلوخی بر سر حقیر چنان زد که سر من هنوز درد زیاد میکند - حاکم آن درویش را طلبیده بوی گفت - چرا کَلوخ بر سر این مرد زدی و هیچ جواب سؤالهایش راندادی - درویش تبسم کرده گفت - آن کَلوخ جواب سؤالاتِ وی است - پس درویش آن سه سؤالا را بیان کرده گفت - این شخص میگوید که سَرَم درد میکند پس آن درد را بمن نشان بدهد تا من نیز خدای غیر مرئرا بوی نشان بدهم - و چه مناسبت دارد که او در حضور سرکارِ شما بر من شکایت بیاورد و بنخواهد که مرا سزا دهید چونکه خود وی گفته است که هر چه انسان میکند خدا کرده است - و من چه قدرت داشتم که او را بدونِ اذن و اجازه خدایزاده پس بجه طور مستوجبِ سزای باشم و بر جنابِ عالی البشۀ مخفی و پوشیده نیست که سرِ شتِ انسان از خاک است چنانکه سرِ شتِ شیطان از آتش می باشد و اگر آتش جهنم بر شیطان اُتر نمیکنند پس چگونه نمکن است که کَلوخ که از خاک است باین دروغ گویِ رسانیده باشد - چون آن شخص بی ایمان این قول درویش را شنید خجل شده هیچ خواب نداد - حاکم سُخنانِ درویش را بنهایت پسندیده حکمت ویرا بسیار ستود

#### Translation 24. A Tale.

One day a king went out of the city with his Prime Minister for a walk (amusement, recreation), and he came to a field and there saw some stalks of wheat<sup>1</sup> with ears-of-corn which were taller than the

<sup>1</sup> In Modern Persian there is no ordinary word in use for 'plant' of wheat: hence the circumlocution.

height of a man. The king was surprised and said, 'Until now I never saw (I had not seen) wheat so high as this (with this height)'. The Prime Minister said, 'May it please your Majesty (May the cynosure of the World be safe!), in my native land wheat grows (becomes) to the height of an elephant'. On hearing this the king smiled and said nothing. The minister said to (with) himself, 'The king, having considered my statement false, on that account (from that reason) smiled'. When they came back from (their) walk, the minister wrote to some of the people of his native land (that they should send) to send a handful of (from) stalks of wheat along with the ear(s)-of-corn (*khūshkeh*) that are (may be) on the top of them. But when his letter reached that place the season for (of) wheat had passed, until one other year when (that) they sent (some). The minister took (bore) them to (*nāzd i*) the king. The king asked him why he had brought them (having asked from him said, 'Why hast thou brought these?'). He said, "Last year, when I said (had represented) that in my country stalks of wheat grow (becomes) to the height of an elephant, your Majesty smiled. I said to myself, 'His Majesty (the most lofty imperial presence) has (*pl.*) deemed my statement false', therefore I have brought these to substantiate (for the sake of substantiation of) my words (*qaul*)."

The king in answer to (of) him said, "I now believe (have credited) what thou hast said: but for the future (after this) be careful not to say (thou mayest not strike a letter) what thou canst not (mayst not be able to) prove except after one year".

# Conversation.

•

جواب

سؤال

الحمد لله از التفات شما

احوال شما چه طور است

بندہ نیز بارہا خواستہ بودم بمخدمت  
سرکار عالی شرفیاب بشوم اما  
یکسانی داشتیم کہ مانع از ملاقات  
شدہ بود

مدتی است کہ بندہ مُنتظر ملاقات  
شریف بوده‌ام

انشاء الله اكون حالت شما مقرون الحمد لله انا هنوز قدری ضعف دارم  
بصحت و سلامتی تمام می باشد و از آن سبب خیلی یواش راه

میرود  
بفرمائید چه کمالاتی داشته بودید  
دوماه قبل به تب و لرز شدید دچار

شدم تا این زمان که رفع آن شد -

اما حالا که چاق شده ام امید دارم  
که اذن خواهید داد گاه گاهی

مزاحم اوقات شریف بشوم

الشفات جناب عالی زیاد ولكن اينرا

فراموش کرده بودم که به تجویز

طیب عازم طهران و شاید اگر

آب و هوای آنجا برای من مفید

شود تا چند ماه آنجا توقف

خواهم کرد

خیر در طهران هیچ اقارب ندارم

اما چون شغل تجارت در دست

دارم البته میان اهل آنجا بی

دوست و آشنا نخواهم ماند

البته هر وقتی که فرصت دارید برای

خدمت شما حاضر - انشاء الله

اکثر اوقات تشریف خواهید

آورد تا درباره بعضی اموار هم

گفتگو نمایم

یقین که سرکار در طهران قوم

و خویش دارید

## Thirteenth Lesson.

'Passive Voice of the Verb: Order of Words in a Sentence: *Oratio Recta* and *Oratio Obliqua*.

§ 110. The Passive Voice of *all* Transitive Verbs is formed by appending to the Past Participle (§ 85, c), *singular*,<sup>2</sup> the various parts of the auxiliary *shudan*, 'to become' (§ 99). As the verb *davidan* can have no Passive, being an intransitive Verb, we take as our

<sup>1</sup> In place of using the Passive Voice, Persians often use the 3rd Person Plural of the Active Voice, as in the Examples following: — "He was killed"; *ārā kūshand*, (lit. 'they killed him'): "He was given a present"; *in āmi bīcāf dādand*. In the latter kind of sentence where in English a Passive Verb has a direct object after it, there is no other way of translating into Persian. (Cf. the use of the English *they*, German *man*, French *on*.)

<sup>2</sup> The older form of the past Participle without the final *-ah* is generally used in the Passive of *yāftan* (*yāb*), 'to find': e. g. *yāft mi-shavad*, 'it is being found'.

example the verb *kishtan* (root *kush*), 'to kill'. It must be remembered that its Past Participle means, 'having killed', but also 'having been killed' (§ 85, c).

§ 111. *Kishtan* (کشتن), to kill: Past Participle, *kishteh*.

### Passive Voice.

#### A. Indicative Mood.

##### (a) Present Tense.

##### Singular.

##### Plural.

1 <sup>st</sup> P.: <i>kishteh mi-shavam</i> (کشته میشوم).	<i>kishteh mi-shavim</i> (کشته میشویم).
2 <sup>nd</sup> P.: <i>kishteh mi-shavi</i> (کشته میشوی).	<i>kishteh mi-shavid</i> (کشته میشوید).
3 <sup>rd</sup> P.: <i>kishteh mi-shavad</i> (کشته میشود).	<i>kishteh mi-shavand</i> (کشته میشوند).

'I am being killed, thou art being killed', etc. (cf. § 99, j).

The literal meaning of this tense is, 'I am becoming having been killed', or 'I become killed', etc.

##### (b) Imperfect Tense.

##### Singular.

##### Plural.

1 <sup>st</sup> P.: <i>kishteh mi-shuīdam</i> (کشته میشدیم).	<i>kishteh mi-shuīdim</i> (کشته میشدیم).
2 <sup>nd</sup> P.: <i>kishteh mi-shuīdi</i> (کشته میشدی).	<i>kishteh mi-shuīdid</i> (کشته میشدید).
3 <sup>rd</sup> P.: <i>kishteh mi-shuīd</i> (کشته میشد).	<i>kishteh mi-shuīdand</i> (کشته میشدند).

'I was being killed', etc. (cf. § 99, b).

Literally, 'I was becoming having been killed', or 'I was becoming killed'. Like the Imperfect Indic. Act. (§ 85, b) this tense is also used with the sense of the Conditional, '(If) I were to be killed', 'Should I be killed', etc.



(c) **Preterite Indicative.***Singular.**Plural.*

1<sup>st</sup> P.: *kūshteh shūdām* (کشته شدم) *kūshteh shūdim* (کشته شدیم).

2<sup>nd</sup> P.: *kūshteh shūdi* (کشته شدی) *kūshteh shūdīd* (کشته شدید).

3<sup>rd</sup> P.: *kūshteh shūd* (کشته شد) *kūshteh shūdand* (کشته شدند).

'I was killed', etc. (cf. § 99, a).

Literally, 'I became killed', etc.

(d) **Perfect Indicative.***Singular.**Plural.*

1<sup>st</sup> P.: *kūshteh shūdeh am* (کشته شده‌ام) *kūshteh shūdeh im* (کشته شده‌ایم).

2<sup>nd</sup> P.: *kūshteh shūdeh i* (کشته شده‌ای) *kūshteh shūdeh id* (کشته شده‌اید).

3<sup>rd</sup> P.: *kūshteh shūdeh and* (کشته شده‌است) *kūshteh shūdeh and* (کشته شده‌اند).

'I have been killed', etc. (cf. § 99, f).

Literally, 'I am having become killed', etc.

(e) **Pluperfect Indicative.***Singular.**Plural.*

1<sup>st</sup> P.: *kūshteh shūdeh būdam* (کشته شده بودم) *kūshteh shūdeh būdim* (کشته شده بودیم).

2<sup>nd</sup> P.: *kūshteh shūdeh būdi* (کشته شده بودی) *kūshteh shūdeh būdid* (کشته شده بودید).

3<sup>rd</sup> P.: *kūshteh shūdeh būd* (کشته شده بود) *kūshteh shūdeh būdand* (کشته شده بودند).

'I had been killed', etc. (cf. § 99, g).

Literally, 'I was having become killed', etc.

(f) Future Indicative.

*Singular.*

*Plural.*

- 1<sup>st</sup> P.: *kúshteh khvāham shūd* *kúshteh khvāhim shūd* (کشته خواهم شد). خواهم شد.  
 2<sup>nd</sup> P.: *kúshteh khvāhi shūd* *kúshteh khvāhid shūd* (کشته خواهی شد). خواهید شد.  
 3<sup>rd</sup> P.: *kúshteh khvāhad shūd* *kúshteh khvāhand shūd* (کشته خواهد شد). خواهند شد.

'I shall be killed', etc. (cf. § 99, k).

Literally, 'I shall become killed', etc. What has been said in a previous paragraph (§ 100) regarding the use of the Future Indicative Active applies also to this tense.

B. Subjunctive Mood.

(a) Present Subjunctive.

*Singular.*

*Plural.*

- 1<sup>st</sup> P.: *kúshteh shāvam* (کشته شوم). *kúshteh shāvim* (کشته شویم).  
 2<sup>nd</sup> P.: *kúshteh shāvi* (کشته شوی). *kúshteh shāvid* (کشته شوید).  
 3<sup>rd</sup> P.: *kúshteh shāvad* (کشته شود). *kúshteh shāvand* (کشته شوند).

'I may be killed', etc. (cf. § 99, i).

Literally, 'I may become killed', etc. The strengthened form of the Auxiliary, *bī-shavam* may also be used: as, *kúshteh bī-shavam*, etc. This forms the 'Strengthened Present Subjunctive Passive'.

(b) Perfect Subjunctive.

*Singular.*

*Plural.*

- 1<sup>st</sup> P.: *kúshteh shūdeh bāsham* (کشته شده باشم). *kúshteh shūdeh bāshim* (کشته شده باشیم).  
 2<sup>nd</sup> P.: *kúshteh shūdeh bāshi* (کشته شده باشی). *kúshteh shūdeh bāshid* (کشته شده باشید).  
 3<sup>rd</sup> P.: *kúshteh shūdeh bāshad* (کشته شده باشند). *kúshteh shūdeh bāshand* (کشته شده باشند).

'I may have been killed', etc. (§ 99, *l*).

Literally, 'I may be having become killed', etc.

### C. Other Moods.

#### (a) Imperative.

*Singular.*

*Plural.*

2<sup>nd</sup> P.: *kushteh shau* (کشته شو)      2<sup>nd</sup> P.: *kushteh shavrid* (کشته شوید).

'Be thou, ye, killed', (cf. § 99, *h*): literally, 'Become thou killed', etc.

#### (b) Infinitive Present.

*kushteh shudan* (کشته شدن), 'to be killed' (cf. § 99).

#### (c) Infinitive Perfect.

*kushteh shudeh budan* (کشته شده بودن), 'to have been killed'.

#### (d) Past Participle Passive.

*kushteh shudeh*, 'having been killed' (کشته شده).

§ 112. *Order of Words in a Sentence.* From the Exercises previously given the Student must have noticed that the usual order of words in a sentence is: — (1) Subject, (2) Attribute of the Predicate, (3) Direct Object, (4) Indirect Object, (5) Predicate.

As Adjectives and Nouns in Apposition directly (as a general rule) follow the Nouns which they qualify, of course these terms 'Direct Object' etc. denote the *whole* of the *logical* Direct Object and are not used in their narrower Grammatical sense.

Example: (1) "Pādshāh i nīkū (2) bā khyūshi (3) ān khāl'at-rā (4) bi sartīb i dilīr (5) 'atā farmūd", *The good king with pleasure presented that robe-of-honour to the brave colonel.* Emphasis is expressed by changing this order, but no change is required in the order of the words to denote a question.

When a subordinate sentence beginning with such words as *agarchih*, *harchūd kih*, *ba vujūdī kih*, etc. occurs, it *must* be inserted *before* the main portion of the principal sentence and be followed by *amma* or some such word: as, "The minister presented the robe-of-honour to the general, although he was jealous of his fame"

*Vazīr, āgarchih bar shukhrat i sardār hīsād mi-būrd, ammā khāl'at-rū bi-vai 'atū farmūd.* Other subordinate sentences are generally treated somewhat in the same way.

§ 113. The *indirect* narration (*oratio obliqua*) is rarely used in Persian: its place is generally taken by the *direct* narration (*oratio recta*), which is often introduced by *kih* ('that'): as, "The servant said that his master was not at home"; *Nāukar guft kih 'Shāhib tushrif nā-dārad*. This, of course, changes the tense of the verb in the latter clause.

### Words.

<i>Āvardeh and</i> , (they have brought	<i>but</i> , an idol.
-- ) they relate.	<i>butparāsti</i> , idolatry.
<i>Irān</i> , Persia.	<i>'ahd</i> , covenant: fixed time
<i>Kaymār</i>	<i>bimā'i</i> , sickness.
<i>Istākhr</i>	<i>mūhlik</i> , destructive.
<i>Siyamak</i>	<i>shuyūr</i> , prevalence.
<i>Hūshāng</i>	<i>khalq</i> , people.
<i>Tahmūrīs</i>	<i>kašir</i> , numerous.
<i>Balkh</i> (Proper Names).	<i>cārteh</i> , whirlpool.
<i>Shirāsb</i>	<i>fanī</i> , destruction, death.
<i>Bisitūn</i>	<i>tājāram</i> , unavoidably.
<i>Ibrāhīm i</i>	<i>'azīz</i> , dear, honoured.
<i>Ādham</i>	<i>dar guzāshdan</i> , to pass away
<i>Firdāusi</i> (Author of <i>Shāhnāmeh</i> ).	<i>tasālli</i> , consolation.
<i>Pishdādiyān</i> (name of a line of	<i>sākhshan</i> ( <i>sāz</i> ), to make.
mythical Persian kings).	<i>rāfteh rafteh</i> , gradually.
<i>parastish</i> , worship.	<i>shī'r</i> , verse.
<i>parastidan</i> , to worship.	<i>maktūb</i> , written.
<i>Musalmān</i> , a Musalmān.	<i>'ibārat</i> , style.
<i>jahālat</i> , ignorance.	<i>islāh</i> , correction.
<i>balimīyyeh</i> , bestial.	<i>istīmāl</i> , use.
<i>rihā'i</i> , deliverance.	<i>muhācareh</i> , idiom.
<i>caz'</i> , act of placing.	<i>nīsbat bi</i> , in reference to.
<i>qā'ideh</i> , a rule.	<i>'aib nā-dārad</i> , it matters not
<i>qānūn</i> , a law.	<i>Furangi</i> , European.
<i>sar-sūsūleh</i> , beginning of line	<i>Farangistān</i> , Europe.
(chain).	<i>yagīnan</i> , surely.
<i>qabīleh</i> , tribe.	<i>sa'f</i> , line, rank.
<i>utā'at</i> , obedience.	<i>kārvānsarā'</i> , caravansarai.
<i>gārdan</i> , neck.	<i>mulūzim</i> , attendant.
<i>nihādan</i> ( <i>nih</i> ), to place.	<i>nāgāh</i> , suddenly.
<i>bar khāstan</i> ( <i>khiz</i> ), to rise.	<i>dalq</i> , beggar's robe.
<i>muhārabat</i> , war.	<i>kashkūl</i> , beggar's bowl.
<i>anjām</i> , end.	<i>'asā</i> , staff.
<i>anjāmīdan</i> , to end ( <i>intr.</i> ).	<i>dākhil shūdan</i> , to enter.
<i>jang</i> , battle, war.	<i>jadd</i> , grandfather.

<i>kúshlan</i> , to kill.	<i>az an i kih</i> {	whose?
<i>banā namādan</i> , to build, to begin.	<i>māl i kih</i> {	
<i>mukhlāfat</i> , opposition.	<i>mukhlātab</i> , person addressed.	
<i>intiḡām</i> , vengeance.	<i>mutakāllim</i> , speaker.	
<i>kāmar</i> , waist, loins.	<i>ādab</i> , courtesy.	
<i>bāstan</i> ( <i>band</i> ), to bind.	<i>shimūrdan</i> ( <i>shimūr</i> ), to reckon.	
<i>lāshkar</i> , army.	account.	
<i>farāham</i> , together.	<i>ra'y</i> , thought, opinion.	
<i>shir</i> , a lion.	<i>rāst</i> , true, right, straight.	
<i>palāng</i> , a panther.	<i>durūst</i> , correct.	
<i>yūz</i> , a leopard.	<i>hīngām</i> , time.	
<i>shakāst</i> , defeat.	<i>ishṭibāh</i> , mistake.	
<i>div</i> , a demon.	<i>kunūn</i> , <i>aknūn</i> , now.	
<i>dūshman</i> , an enemy.	<i>hāl</i> {	now.
<i>uftādan</i> ( <i>uft</i> ), to fall	<i>al'ān</i> {	
<i>ma'rīkeh</i> , field of battle.	<i>mīndarīj</i> , recorded.	
<i>lāftan</i> ( <i>tāb</i> ), to turn ( <i>tr.</i> ).	<i>shwarā</i> , (Ar. pl. of <i>shūr</i> , a poet.).	
<i>pā-y-i tākh</i> , capital.	<i>mubāligh</i> , exaggeration.	
<i>sāltanat</i> , kingdom, reign.	<i>shakk</i> , doubt.	
<i>sultān</i> , ruler, Sultan.	<i>asl</i> , root, origin.	
<i>murājāat</i> , return.	<i>tārikh</i> , history (Ar. pl. <i>tarārikh</i> ).	
<i>tāj</i> , a crown.	<i>qadīm</i> , ancient.	
<i>shāhi</i> , royal.	<i>'āqil</i> , intelligent: a sage (Ar. pl. <i>'uqulā</i> ).	
<i>pādshāhi</i> , reign.	<i>kūh</i> , mountain.	
<i>paidā</i> , discovered.	<i>murārikh</i> , historian.	
<i>nār</i> , light.	<i>afsāneh</i> , fable.	
<i>ilāhi</i> , Divine.	<i>Sar Jān Mālkam</i> , Sir John Ma-	
<i>zāhid</i> , a hermit.	colm.	
<i>ātash</i> , fire.	<i>musāmmā' bi-</i> , named.	
<i>zamān</i> , time.	<i>qabūl dūshlan</i> , to accept.	
<i>isti'ānat</i> , aid.	<i>rāqum</i> (Ar. pl. <i>argūm</i> ), inscription.	
<i>dīnīsh</i> , wisdom.	<i>mīkhi</i> , cuneiform.	
<i>vāfir</i> , abundant.	<i>sākher</i> , rock.	
<i>zāfar</i> , victory.	<i>bishtar</i> , more.	
<i>khvāndan</i> , to read.	<i>itlāf</i> , information.	
<i>navishtan</i> ( <i>navis</i> ), to write.	<i>tāifeh</i> , race, people.	
<i>habs</i> , captivity.	<i>ta'āqub</i> , pursuit.	
<i>farū giriftan</i> , to learn, acquire.	<i>ustukhrān</i> , a bone.	
<i>vāsiṭeh</i> , method.	<i>māhi</i> , a fish.	
<i>qaid</i> , bond.	<i>ārreh</i> , a saw.	
<i>asirī</i> , captivity.		
<i>bakhshīdan</i> , to bestow.		

## Exercise 25.

## تاریخ قدیم ایران

آورده اند که اول پادشاه ایران کیو مرث بوده است — درباره  
وی مسلمانان میگویند که او اول کسی است که مردم را از جهالت  
بهیمیه رهائی داده وضع قاعده و قانون در میان ایشان کرد —

اوسر سلسله پيشداديان است — در اول كسى جُز قيله او باطاعتش  
 كردن نهاد ديگران بخالفت برخاستند — كار بمحاربت انجاميد —  
 دريكي از جنگها پسرش سيامك كشته شد — كيومرث با بتيقام پسر كمر  
 بست و لشكري فراهم آورده پسر سيامك هوشنگ را همراه گرفت  
 — فردوسي ميگويد كه در آن سفر همه شيران و پاننگان و يوزان  
 كه در ملك او يافت ميشدند در لشكر او بودند — چون شكست بر آن  
 ديواني كه دشمنان او بودند افتاد و روى از معر كه بر تافتند كيومرث  
 به بلخ كه پاي تخت سلطنت او بود مراجعت فرموده تاج شاهی را بر  
 سر هوشنگ نهاد و خود زاهد گرديد — پادشاهی كيومرث سي  
 سال بود — هوشنگ با عدل و حكمت سلطنت كرد و شهرهای بزرگ  
 بنامود — آتش در زمان او پيدا شد و او آرا نور آلهي دانسته  
 مردم را به پرستيدن آن امر فرمود — مدت سلطنتش چهل سال بود  
 — بعد از وی پسرش طهمورث پادشاه گشت — طهمورث را  
 وزیری بود شيراسب نام كه به استعانت دانش وافر وی بر ديوان  
 ظفر يافت — طهمورث خواندن و نوشتن را از ديوانيكه در حبس  
 او بودند فرا گرفت و بدین واسطه ايشانرا از قيد اسيری رهائی  
 بخشيد — بت پرستی در عهد او پيدا شد — و سبب آن اين بود كه  
 بيماری مهلكی در ايران شيوع يافته خلق كثير در ورطه فنا افتادند  
 — لاجرم هر كرا عزیزی از دوستان و اقارب در ميگذشت برای  
 تسلي خاطر تصوير او را ساخته در خانه نگاه ميداشت تا رفته رفته  
 اين رسم سبب پرستش بتهها شد — سلطنت طهمورث سي سال بود

#### Translation 26.

One day Sultān Ibrāhim i Adham was seated at the door of his palace, and his attendants (had drawn ranks) were drawn up in line by him. Suddenly a mendicant with a beggar's-robe and bowl and staff, having arrived from a journey (road), wished to enter the palace. The Sultān's attendants asked him saying (having enquired from him said), "Where art thou

going, old man?" The mendicant said, "I want to go into this caravansarai". In reply to him they said, "This is the palace of the ruler of Balkh and not a caravansarai". The old man said, "No, it is a caravansarai". The Sultān, on hearing (having heard) this, called the mendicant before him and said, "Mendicant, this is my house; for (from) what reason dost thou say that it is a caravansarai?" The old man replied, "Ibrāhīm, permit me to (command permission in order that I may) ask thee (from thee) a few (*chand*) questions. Whose house was this at first?" The Sultān said, "My grandfather's". He said, "When thy grandfather passed away, whose did it become?" The Sultān said, "My father's." The mendicant said, "When thy father died, to whom did it pass (arrive)?" The Sultān in reply said, "It passed on to me". The mendicant said, "When thou passest away (*pres. Subj.*), to whom will it go (*bi-rasad*)?" He said, "To my son". The mendicant in reply to him said, "Ibrāhīm, a place that one enters and another goes out of is a caravansarai and not a dwelling (*khāneh*)".

### Conversation.

ایرانی

فرنگی

بلی صاحب من قدری از آنرا خوانده  
ام و شعرهای فردوسی را بینهایت  
پسندیده ام

آیا شما شاه نامه خوانده اید

اِذْ نَبْدَهِدْ كَـعِبَارَتِ سِرْكَارِ رَا اِصْلَاحِ  
نَمَایَم - اَهْلِ اِیْرَانِ اِسْتَعْمَالِ اَنْ  
مَحَاوَرَه (یعنی گمان بردن) رَا دَر  
گَفْتِ كُو نَسَبْتِ مَخَاطَبِ بِرْحَسْبِ اَدَبِ  
نَمِشْمَارَنْد اَمَّا عِیْبِ نَدَارِو كِه  
مَتَكَلِّمِ اَز رَوِی اَدَبِ اَنْرَا نَسَبْتِ  
بِنُودِ بَكُوید

شنیده ام که تا بحال همه اهل ایران  
گمان می برند که آنچه در آن کتاب  
نوشته است راست و درست  
میباشد

البته ما آنها را باور میکنیم باین معنی که  
اگرچه هر شخص میداند که  
فردوسی برسم شعر اقدری مبالغه  
کرده است اما شکی نداریم که  
اصل آن تواریخ درست میباشد

به بخشید اشتباه کردم میخواستم بگویم  
که بنده گمان می برم که اهل  
ایران تا کنون آن حکایتها را  
که در شاه نامه مندرج است  
باور میکنند

خوب مای بنیم که سر جان ملکم  
در کتاب مستوی به تاریخ ایران  
بعضی از آنها را که در شاه نامه  
است بیان کرده است که گویا  
آنها را قبول داشته در این چه  
میفرماید

پس بدانطور عقلای فرنگستان الآن  
میتوانند اشتباههای سر جان  
ملکم را اصلاح نمایند - خیلی  
خوب - اما میخواهم پرسیم که  
آنانکه آن رقهای میخی را نوشته  
اند از کدام طایفه بودند  
پس اهل ایران اشتباههای فرنگیان را  
اصلاح نموده اند

یقینا بر هر عاقلی مثل سرکار شما محقق  
نیست که مؤرخان فرنگستان همه  
آن قصه ها را افسانه می شمارند

بلی اما الآن ما آن ارقام میخی  
را که بر صخره های کوه بیستون  
واسطخر یافت میشود خوانده  
و ترجمه کرده ایم و از تاریخ قدیم  
ایران بیشتر اطلاع داریم از آنچه  
سر جان ملکم داشته است  
از اهل ایران بودند

## Appendix to thirteenth Lesson.

### Irregular Verbs.

§ 114. As has been already said, the *only* irregularity in the conjugation of the so-called Irregular Verbs consists in the formation of the Infinitive from the Root modified in a particular manner. When both the Infinitive and the Root are known, the formation of the various tenses and moods proceeds exactly as shewn above in the Regular Verb. Many of the Irregular Verbs, with their Roots subjoined, have already been given in the Exercises, but for convenience of reference all the Irregular Verbs are here entered alphabetically (in the order of the Persian Alphabet). A few that are quite regular are also entered (with R prefixed) where any mistake might otherwise be made regarding the root. Those parts of the verbs which are enclosed in square brackets are now obsolete, and should not be used in speaking or even in writing, though they are entered here because they occur in the older writers.

### § 115. List of Irregular Verbs.

[*Ājidan*, *ājīn*], *ājideh*, to stitch,  
make raised stitches, e. g.  
for ornament.

[*ākhṭan*, *ākh*], *ākhṭeh*, to draw  
out. [adorn.  
*ārāstan* [*ārāy*], *ārāsteh*, to



- [*āzūrdan*, *āzār*], *āzūrdeh*, to annoy.  
*āzmūdan*, *āzmīy*, to test, try.  
 R. [*āzdan*, *āz*], to stitch (= *ājidan*, q. v.).  
 [*āsūdan*, *āsūy*], *āsūdeh*, to repose.  
 [*āshūftan*, *āshūb*], *āshūfteh*, to disturb.  
*āghīshstan* { *āghār*], *āghīshteh*,  
*āghārīdan* { to steep, (in blood).  
 R. *āghīshstan* { *āghīsh*], to em-  
*āghīshīdan* { brace; to cut.  
*āfarīdan*, *āfarīn*, to create.  
*āgāndan*, *āgān*, to stuff.  
 [*ālūdan*, *ālūy*], *ālūdeh*, to defile.  
 [*āmūdan*, *āmūy*], *āmūdeh*, to prepare.  
*āmadan*, *āy*, to come.  
*āmūkhtan*, *āmūz*, to learn, (to teach, old.).  
*āmīkhtan*, *āmīz*, to mix.  
*afarūkhtan*, to exalt { *afarūz*,  
*afarīshstan*, to hoist { to raise.  
*afzūdan*, *afzūy*, to increase (trans.).  
 R. *afshāndan*, *afshūn*, to sprinkle.  
*afshūrdan*, *afshār*, to squeeze.  
*uftādan*, *uft*, to fall.  
 [*andūdan*, *andūy*], to smear.  
 [*anbūshstan*, *anbūr*], *anbūshteh*, to heap up.  
*andākhtan*, *andāz*, to throw.  
*andūkhtan*, *andūz*, to store, lay up.  
*ingūshstan*, *ingūr*, to deem.  
 [*āghāshstan*, *āghāsh*(?)], to accumulate.  
 [*āghūshstan* { *āghūsh*] to em-  
 [*āghūshīdan* { brace.  
*āfrūkhtan*, *āfrūz*, to kindle.  
*āngīkhtan*, *āngīz*, to stir up.  
*āwārdan*, { *āvar*,  
 vulg. and old, *āwārdan* { *ār*, to bring.  
*āwīkhtan*, *āwīz*, to hang (tr. and intr.).  
*istādan*, *ist* {  
 obs. *istādan*, *ist* { to stand up.
- Bākhtan* { *bāz*, to play, to  
*Bāzīdan* { lose (a game).  
 R. *bāftan*, *bāf*, to weave.  
*bāyīstan*, *bāy*, ought, to be, proper (impersonal).  
*bārdan*, *bar*, to carry off.  
*bāstan*, *band*, to bind.  
*būdān*, *buw*, *bāsh*, to be.  
*bīkhtan*, *bīz*, to sift.  
 [*Pālūdan*, *pālūy*], to strain.  
 [*pāistan* { *pāy*], to be firm.  
 [*pāidan* { *pāy*], to be firm.  
*pūkhtan*, *paz*, to cook.  
*pažīrāftan*, *pažīr*, to accept, receive.  
*pažmūrdan* [*pažmūr*], *pažmūrdeh*, to wither (intr.).  
*pardūkhtan*, *pardūz*, to busy oneself with (bi).  
 [*parhīkhtan*], *parhīz*, to abstain from (az).  
*panulūshstan*, *pandūr*, to sup-pose.  
 [*pīkhtan*, *pīz*], to take captive.  
 [*pirāstan*, *pirāy*], *pirāsteh*, to adorn.  
*paimūdan*, *paimūy*, to measure.  
*paivāstan*, *paivānd*, to unite (tr. and intr.).  
 [*Tākhtan*] { *tāz*, *tākhteh*, to  
*tāzīdan* { twist, to gallop.  
*tāftan*, to twist, turn { *tūb*, to  
*tūbīdan*, to shine { shine, turn.  
 [*tūkhtan*, *tūz*], to collect.  
 [*tanūdan*, *tanāv*], to twist, spin.  
*tavānistān*, *tavān*, to be able.  
*Jūdan*, *jāv*, to chew (vulg. for *khāidan*).  
*jūstan*, *jah*, to leap.  
*jūstan*, *jūy*, to seek.  
*Chīdan*, *chīn*, to pluck.  
*KHāstan*, *khīz*, to rise.  
*khusbūdan* { *khusb* to lie  
*khūftan* { down, to  
 R. *khurābīdan*, *khurāb* { be asleep.  
*Dādān*, *dāh*, to give.  
*dāshtan*, *dār*, to have, possess.  
*dānistān*, *dān*, to know (savour).

*Note.* Some of these verbs have not been placed in alphabetical order.

*dirādan* } *dirav*, to reap.  
*dirāvādan* }  
*dākhthan*, *dāz*, to sew.  
*[dākhthan]* } *dāsh*, to milk.  
*dāshādan* }  
*dīdan*, *bin*, to see.  
*Rabādan*, *rabāy*, to snatch away.  
*[rāstan, rah]*, to escape.  
*[rūstan]* } *rūy*, to grow up, spring  
*rūādan* } up.  
*[rīshthan]* } *rīsh*, to spin.  
*rīshthan* }  
*rāftan*, *rar*, to go.  
*[ruftan]* } *[rūb]*, to sweep.  
*rūftan* }  
*rīkthan*, *rīz*, to pour out, spill.  
*[Zādan]* } *zāy*, to bring forth  
*zāādan* } young.  
*zādan*, *zan*, to strike, beat.  
*[zidādan, zidāy]*, to rub off, to  
 polish.  
*[zīnādan, zīnav]*, to neigh, howl.  
*[zīstan, zīy]*, *zīndeh* (Agential), to  
*zandeh* live.  
*Sākthan*, *sāz*, to make.  
*sāādan* (v. *sūādan*).  
*spārdan*, *sipār*, to entrust.  
*[sitādan]* }  
*sitāādan* } *sitān*, to seize, take.  
*[sitūādan]* }  
*[vulg. sūādan, sūn]*, to get, buy.)  
*[sūkthan]* }  
*[sūkthan]* } *sanj*, to weigh.  
*sanjādan* }  
*[sirīshthan]* } *[sirīsh]*. *sirīshleh*, to  
 } *[sirīsh]* (vulg.). knead,  
 mix.  
*[surūādan]* } *sarāy*, to sing.  
*sarāādan* }  
*[sūftan]* } *[suft]* *sūfteh*  
 } *sunb* } to pierce, bore.  
*sunbādan* }  
*sūkthan*, *sūz*, to be burnt, to burn  
 (intr.), (old to burn trans.).  
*[sūādan]* } *sāy*, to pound.  
*sūādan* }  
*Shāyīstan*, *shāy*, to be fitting  
 (impersonal).  
*shītāftan*, *shītāb*, to hasten.  
*shūādan*, *shar*, to become (old, to go).  
*shūāstan*, *shūy* (vulg. *shūr*), to  
 wash.

R. *shikāftan*, *shikāf*, to cleave,  
 split (trans.).  
*shikāstan*, *shikan*, to break  
 (trans: a stick, e. g.).  
*shukūftan* } *shikuf*, to burst  
 (shikāftan?) } into bloom.  
*shamurdan*, *shamūr* (old *shū-*  
*mur*), to count.  
*shinākhthan*, *shināy*, to recognise,  
 to know (connaître).  
*[shunādan]* } *shīnav*, to  
*shinādan* } hear, to  
*shavāftan* (vulg.) } smell.  
*[Ghūnūādan, ghūnūv]*, to slum-  
 ber.  
*[firistādan, firist]*, to send.  
*[farkāādan]* } *farkānd*, to  
*[farkandādan]* } cause to dig  
 a canal.  
*farmāādan*, *farmāy*, to com-  
 mand.  
*furūkhthan*, *furūsh*, to sell.  
*fīrīftan*, *fūib*, to deceive.  
*fuzūādan*, *fazāy*, to increase  
 (trans. Another form of  
*afzāādan*, q. v.).  
*fūshūrdan*, *fūshūr*, to crush  
 (another form of *afshūrdan*,  
 q. v.).  
*[Kāstan]* } *kāh*, to grow thin,  
*kāshthan* } waste away (intr.)  
*kāshthan* } *kār*, to sow, plant  
*[kīshthan]* } (seed)  
*kūftan* } *kāv*, to dig (vulg. to  
*kāādan* } search a person for  
 stolen property, etc.).  
*kāādan*, *kun*, to do.  
 R. *kāādan*, *kan*, to dig.  
*[kūftan]* } *kūb*, to knock, pound,  
*kūbādan* } crush.  
*Gudākhthan*, *gudāz*, to melt  
 (trans.).  
*guzārādan*, to place } *guzār*, to  
*guzāshthan*, to leave } leave, let,  
 permit, place.  
*guzāshthan*, *gūzar*, to pass by.  
*gardāādan* (see *gāshthan*).  
*girīftan*, *gir*, to seize, take.  
*gurīkthan* } *guvīz*, to  
 (vulg. *gurīkhthan*) } flee.  
*gīristan* [*gīriy*], to weep.  
*guzādan*, *guzān*, to choose.

R. *gazīlan*, *gaz*, to bite.

*gusīstan* { *gūsīl*, to break

*qusīkhtan* { (trans., e. g. a

*gusīlidan* { thread). (Vulg.

strengthened imperat. *bīs-*  
*gul* for *bīgusīl*).

*gushādan* { *gushūy*, to open,

*gushūdan* { loosen.

*gāshtan* { *gard*, to become.

*garādan* {

*gūftan*, *gūy*, to say, speak.

*gumāshstan*, *gumār*, to appoint.

[*gūndan*] { *gand*, to stink.

*gandīdan* {

R. *Mīndan*, *mān*, to remain.

[*mānistān*], *mān*, to resemble.

*mīrdan*, *mīr*, to die.

*Nīgarīstan*, *nīgar*, to look at.

[*nīshāstan*] { *nīshān*, to set, seat,

*nīshāndan* { plant.

*nīshāstan*, *nīshān*, to sit down.

*namādan*, *namāy*, to show.

*navākhtan*, *navāz*, to sound (tr.  
and intr.); to receive with  
honour; to pet (a child).

*navīshstan* { *navīs*, to write.

(old *nabīshstan*) {

*nīhādan*, *nīh*, to put, lay down.

[*nīhāftan*, *nīhāft*(?)], *nīhāfteh*, to  
hide (trans.).

*Hīshstan* { *hīl*, to move (trans.

*hīlīdan* { (old and vulgar).

*Yāftan*, *yāb*, to get, obtain.<sup>1</sup>

§ 116. As noticed above (§ 74), in the first syllable of some verbs (e. g. *namādan*, while *a* is used in some places, *i* is heard in others, and *u* may still be found elsewhere. We have in the above list adopted in each case the most usual pronunciation (the short vowel hardly ever being written in Persian).

§ 117. There is (as will be noticed in the List given above) a great tendency to form regular infinitives in *-īdan* from the roots of irregular verbs. In some cases, however, both the regular and the irregular forms are now obsolete, as shewn above. New verbs are often formed by compounding the present or past participle, or sometimes the shortened infinitive, with auxiliaries. Thus for the tenses formed from the obsolete root of *gīrīstan*, to weep, we find *gīriyān mī-shuvad* etc. substituted: for *arīstan*, *arīsteh kārdan*: for *zīstan*, *zīst namādan*, etc.

§ 118. To the advanced Student the following rules for the formation of the Infinitive from the Root of Irregular Verbs may be useful.

The old termination of the Infinitive in Persian (*Pahlavi*, *Darī*) was *-tan* (cf. Sanskrit *-tum*, Latin Supine in *-tum*): *-dan* has arisen from this by softening the *t* after a vowel or a liquid letter, and can therefore

<sup>1</sup> A very few Irregular Verbs the sense of which is somewhat obscene have been omitted from the above list.

occur only after such letters (the vowels long or short and the liquids *n* and *r*).

§ 119. Rules. I. A few Roots insert *ā* (lengthened from an original final *ā* in the root: cf. *i-stā-dan* and Lat. *stā-re*): e. g. *ist-ā-dan*, (older *istādan*), *frist-ā-dan* (same root with prefixed *fra*, [Greek *πρω-*, Lat. *prō*, Skt. *pra*]).

II. Many verbs, the roots of which end in *-āy*, change this into *ā* before the ending *-dan*, e. g. *sitāy*, *sitādan*.

III. Many verbs, the roots of which end in *-ār*, change the *ā* into *ū* before appending the *-dan*: e. g. *shamūr* (old *shimur*), *shamūrdan*.

IV. Other roots in *ar* and *ūr*, if they take the older ending *-tan*, change the *r* into *sh* before it: as *gūzar*, *gūzāshstan*; *gūzār*, *gūzāshstan*; *dar*, *dāshstan*: but if they take *-dan* they retain the *r*, sometimes changing the preceding vowel of the root: as, *gūzār*, *gūzārdan*: *bar*, *būrdan*.

V. Roots ending in *h*, *nd* (and also those in *n* which take *-tan*) change this into *s* before *-tan*: as, *rah*, *rāstan*; *band*, *bāstan*; *shīkan*, *shīkastan*.

VI. Roots ending in *z*, *s*, *sh*, change their final consonant into *kh* before *-tan*; as, *andāz*, *andākhstan*; *shināz*, *shinākhstan*; *dūsh*, *dūkhstan*. (Some exceptions are found, e. g. *āgūsh*, *āgūshtan*.)

VII. Roots ending in *v*, *b*, *āy*, change these letters into *f* before *-tan*: as, *rav*, *rāftan*; *rūb*, *rūftan* (*rūftan*): *gūy*, *gūftan*.

VIII. Roots ending in *in*<sup>1</sup> often omit the *n* before the termination *-dan* or *-tan*: as *chīn*, *chīdan*: *gūzīn*, *gūzīdan*.

IX. Some Verbs, the roots of which were originally nouns, adjectives or participles, add *-istan* or *īstan*, instead of the simple *-tan* (i. e. insert *i*, or *ī*, connecting

<sup>1</sup> The *n* is no original part of the root in such verbs: e. g. *kun* (root of *kārdan*) is contracted from the Avestic *kerenav* (cf. *nu* class of verbs in Sanskrit, Greek *δεικνύω*, Latin *pōno* for *pōs-n-o*. So *chīn* fr. *√chī*.) In *nishin* (*nī* = Russ. *na-*, Lat. *in*: *shas* (*sh* for *s* after *i* = *sed*, [Lat. *sedere*]) the *n* is for *d* or *nd*.

vowel, and *s* for euphony, before *-tan*): as, *nigurīstan* (*nigar*); *tuānīstan* (*tavān*): *danīstan* (*dan*).

X. When a preposition is prefixed to strengthen the verb, the conjugation is unchanged thereby: as *khāstan*, *khiz*; *barkhāstan*, *barkhiz*. Only when the prepositional nature of the prefix is forgotten is a slight change allowed; as, *pazirīftan*, *pazir* (from *pazi* = Avestic *paiti*, Greek *πρός*, and *raftan*; cf. vulgar *r-ēl* for *rav-ad*, contracted); *avārdan*, *āvar* (from *a* + *būrdan*, *bar*).

§ 120. The full explanation of some of the irregularities requires a reference to older forms of the language and does not lie within the scope of the present work. But the following notes may be useful: — *Dīdan* is from the  $\sqrt{dhi}$ , 'to separate, distinguish, discern'; *bin* is the Avestic *vaen*, 'to see'. *Amādan* =  $\bar{a}$  +  $\sqrt{gam}$ , while *āy* =  $\bar{a}$  +  $\sqrt{i}$ . The original Persian form of the root of *guīftan* is the Avestic *girew*, which became *giriv*, hence the infinitive *girīftan* (Rule VII.). The present form of the root, *gīr*, comes from this by contraction, and the vowel is lengthened as a compensation for this contraction.

## Fourteenth Lesson.

### The Causative Verb: Compound and Prepositional Verbs.

§ 121. The Stem of those parts of the Causal or Causative Verb that are formed from the Imperative is produced by appending the termination *-an* to the root of the simple Verb, thus producing a secondary root from which all the other parts may be formed quite regularly. In other words, the root of the Causative Verb coincides in form with the Present Participle of the simple verb. The Infinitive adds to this the termination *-dan*, to which the uniting vowel *i* may be prefixed. The meaning and use of the Causative Verb are seen by comparing the verb *raise* with the verb *rise*, of which the former is the Causative, in English. So also we may call 'to seat' the Causative of 'to sit', the former meaning 'to cause to sit'. In Persian there are many Causative Verbs, though they cannot be formed from every simple Verb, and their use is becoming more rare than formerly. In a few instances the Causative remains when the simple verb has ceased to exist: as *agahūnīdan*, 'to inform', from *agāh*, which now exists only as an adjective, 'aware'.

## § 122. Examples of Causative Verbs.

Simple Verb.	Root.	Caus. Root.	Caus. Infin.	Meaning.
<i>navîshtan</i> , 'to write'.	<i>navîs</i>	<i>navîsân</i>	<i>navîsan-(î)-dan</i> .	To cause to write, to dictate.
<i>rasîdan</i> , 'to arrive'.	<i>ras</i>	<i>rasân</i>	<i>rasan-(î)-dan</i> .	To cause to arrive, to bring.
<i>tarsîdan</i> , 'to fear'.	<i>tars</i>	<i>tarsân</i>	<i>tarsan-(î)-dan</i> .	To cause to fear, to frighten.
<i>râstan</i> , 'to escape'.	<i>rah</i>	<i>rahân</i>	<i>rahan-(î)-dan</i> .	To cause to escape, to save.
<i>amûzîhtan</i> , 'to learn'.	<i>amûz</i>	<i>amûzân</i>	<i>amûzan-(î)-dan</i> .	To cause to learn, to teach.

§ 123. To the Rule given in § 121, the chief exceptions are:

Simple Verb.	Root.	Causative Root.	Caus. Infin.	Meaning.
<i>râftan</i> , 'to go'.	<i>rav</i>	<i>ran</i> (cont. for <i>ravân</i> )	<i>rândan</i>	To drive.
<i>nishâstan</i> , 'to sit down'.	<i>nishûn</i>	<i>nishûn</i>	<i>nishândan</i>	To seat.
<i>guzâshtan</i> , 'to pass'.	<i>gûzar</i>	<i>guzâr</i>	<i>guzâshtan</i>	To leave.

But this last verb also forms *guzaran-(î)-dan*, 'to offer (a sacrifice)', 'to cause to pass'.

## § 124. Compound Verbs.

Owing in large measure to the Arabian conquest of Persia and the consequent introduction of Islam, many Arabic participles, nouns and adjectives are in Persian used with Persian auxiliaries to form new verbs. Persian adjectives or participles, and sometimes nouns and the shortened infinitives of verbs (as *zist namûdan*) are sometimes similarly used to form the first element in such compounds. The Persian transitive verbs used to form the second element all assume the meaning of *to make*, or *to become*, or something similar. The chief of the verbs so used with a few examples of the compound verbs are here subjoined.

## Auxiliary.

*Kārdan* (*kun*), 'to do'.  
*namūdan* (*namūy*), 'to shew'.  
*dādan* (*dih*), 'to give'.

*zādan* (*zan*), 'to strike'.  
*khayrdan* (*khayr*), 'to eat'.  
*burdan* (*bar*), 'to carry off'.  
*sākhtan* (*sūz*), 'to make'.  
*farmūdan* (*farmūy*), 'to order'.

*dīdan* (*bīn*), 'to see'.

*khashūdan*, 'to draw'.

*dāshtan* (*dār*), 'to have'.  
*dunīstan* (*dun*), 'to know'.

*gardānīdan*, 'to render'.

*āmudan* (*āy*), 'to come'.

*shudan* (*shav*), 'to become'.  
*gāshtan* (*gard*), 'to become'.

*yāftan* (*yāb*), 'to get'.  
*varzīdan*, to act.

## Compound Verb.

*māīdād kārdan*, to help.  
*tāīab namūdan*, to demand.  
*taghyr dādan*, to change  
 (trans.).

*harf zādan*, to speak. [ed.  
*zakhmkhayrdan*, to be wound-  
*gamān būrdan*, to fancy.  
*rāzi sākhtan*, to satisfy.  
*mulāḥiẓeh farmūdan*, to per-  
 use.

*tadīruk dīdan*, to make pre-  
 paration.

*zūḥmat kashīdan*, to take  
 trouble.

*dūst dāshtan*, to love.

*māslāḥat dūnīstan*, to approve  
 of.

*narm gardānīdan*, to soften,  
 crush.

*yadīd āmudan*, to become  
 evident.

*marqūm shudan*, to be written.

*zāḥīr gāshtan*, to become  
 clear.

*tabdīl yāftan*, to be changed.

*jasīrat varzīdan*, to presume,  
 venture.

§ 125. Such of the Compound Verbs as are transitive in Persian take the postposition *-rā* after their direct object whenever *-ra* would occur with the direct object of a simple Verb (§ 41): as *āru farmūdand*, or *āru ḥukm kārdand*, 'they commanded him'; *ān kitāb-ra khayrānīd*, or *ān kitāb-ra mulāḥiẓeh-farmūdīd*, 'you read that book'. So also *ishān-rā mulaqāt-kārdīm*, 'we met him': *ān kughaz-rā tahrīr-namūd* (or *navīšt*), 'he wrote that letter'. In some Compounds more than one auxiliary may be used without materially changing the sense: e. g. *tālab-kārdan* is the same as *tālab-namūdan*. But in others no change can be made: e. g. *tabdīl-kardan* (or *-namūdan*) and *taghyr-dādan* are correct, but

the auxiliaries must not be interchanged. The student in his reading should pay especial attention to this matter.

A very few Persian verbs have been formed from Arabic nouns by simply adding the infinitive ending *-i-dan*: the chief of these are *talab-i-dan*, 'to demand'; *fahm-i-dan*, 'to understand'; *raqsīdan*, 'to dance'; *bal'īdan*, 'to swallow'.

§ 126. *Prepositional Verbs* (Verbs compounded with prepositions) have been dealt with in § 109 above. Some verbs undergo more or less change of meaning when united to prepositions: *e. g.*:

*Dar āvārdan*, to bring out (*az*); to bring in (*bi*).

*dar kashīdan*, to draw out (*az*).

*dar āvikhtan*, to grapple with.

*nidā dar dādan*, to utter (give out) a cry.

*dar mādān* to be destitute, weary.

*rā guzārdan (guzāshdan)* to leave behind.

*rā istādān*, to stop, come to a stand: to stand up.

*ru dāshtan*, to hold back: to station.

*vā (or bāz) kārdān*, to open.

*bāz āmadān*, to come back.

*bāz istādān*, to desist from (*az*).

*bar gūshdan (gardīdan)*, to return, turn back.

*dar guzāshdan*, to pass away (*az*); to pass over (*az*, *bar*).

*dar āmadān*, to come in (*bi*); to come out (*az*).

*chīnān ru namādān*, to point out as such.

*furū būrdān*, to swallow up: to force down (as a needle into cloth).

*furū girīftān*, to acquire, learn.

*bar dāshtān*, to carry off.

*bar khayrdān*, to meet with (*-ra*, or *bi*).<sup>1</sup>

*dar uftādān*, to occur: to fall in with (*bi*).

*dar yāftān*, to find out, discover.

*var<sup>2</sup> shikāstan*, to become bankrupt.

*pīsh girīftān*, to assume, take upon oneself (the government, etc.).

<sup>1</sup> *Bar khayrdān (az)* also means 'to profit by': as, *az ta'lim i ā bar khayrdām*, 'I profited by his instruction'. But here *bar* is a noun meaning 'fruit'.

<sup>2</sup> *Var* is another (popular) form of *bar*: so people often say *var dāshtān* for *bar dāshtān*.



*vil kârdan* (vulgar for *rahâ kârdan*), to let loose.

*bar kâim zâdan*, to confound.

*birûn kârdan* (*rahkht az kihud*) to put off (one's clothes).

### Words.

*Vafât*, death, decease.

*Jamshîd* }  
*Zahhâk* } proper names of  
*Shaddâd* } fabulous people.

*Rûstam* }  
*Bambai*, Bombay.

*Shiraz* }  
*Kâzarân* } Names of places.  
*Fârs* }  
*Sistân* }

*Biushâhr* }  
*Abnshâhr* } Bushire.

*Hind*, India.

*Chîn*, China.

*Istakhr*, Persepolis.

*takht*, throne: bed.

*sharâb*, wine.

*paidâ*, discovered.

*mashhûr*, well-known.

*banâ nihâdan*, to build: to begin.

*bar in and*, they assert.

*khalq*, people.

*tâbakeh*, class, grade.

*qismat*, share, division.

*kâtib*, scribe, writer.

*sipâhi*, soldier.

*arbâb* (Ar. pl. of *rabb*, Lord),  
 masters.

*hîraf* (Ar. collective form of  
*hîrfat*), occupations.

*sanâyi'* (Ar. pl. of *sanâ'at*), a trade,  
 calling.

*arbâb-i hîraf va sanâyi'*, artisans.

*ahl*, people.

*falâhat*, agriculture.

*zir'at*, husbandry.

*ahli f. va z.* husbandmen.

*tujâr* (Ar. Pl. of *tâjir*), merchants.

*saudâgar*, a trader.<sup>1</sup>

*shâmsi*, solar.

*gârdîsh*, turn, wandering.

*afsnêh*, fable.

*asâmi* (Ar. pl. of *ism*), names.

*dâm*, net, trap.

*muhâbbat*, love.

*giriftâr*, captive.

*zâujeh*, spouse.

*lâkin*, but.

*gumâshteh*, agent.

*dastgir*, captured.

*farmân*, command.

*qatl*, execution, murder.

*zahr*, poison.

*halâk*, destroyed.

*âlveh bar*, over and above.

*zâmm*, a surety.

*zâmmât*, security.

*tavâqqul*, delay.

*marâkhhâs shûdan*, to take leave.

*bi-shûkh*, jokingly.

*tâlâb*, a demand.

*siyâheh*, a list.

*shinâkhtan* (*shinâs*), to recognise.

*ta'âjjub*, surprise.

*muta'âjjib*, surprised.

*taftîsh*, enquiry, search.

*mâhr kârdan*, to erase.

*shâbt kârdan*, to insert.

*tashrif avârdan*, to come.

*tashrif dâshktan*, to be in, to be at  
 home, to remain.

*vârid shûdan*, to arrive.

*châpâr* (vulg. *châppar*), postal  
 courier.

*châpâri*, postal service.

*âhmaq*, a fool.

*mumkin*, possible.

*râh uftûdan* (*uft*), to start, set out.

*kûtal*, steep mountain ascent.

*qâfileh*, caravan.

<sup>1</sup> This word is now used only in writing. The proper distinction between *tujâr* and *saudâgar* is that the former is a merchant resident in one place: the latter goes abroad and brings goods back with him to sell.

<i>avā'il</i> , (Ar. pl. of <i>avval</i> ), first, beginning.	<i>masāfat</i> , distance.
<i>sāltanat</i> , reign, kingdom.	<i>tai kardan</i> , to traverse.
<i>'ālam</i> , world.	<i>sūr'at</i> , speed, rapidity.
<i>ma'mūr</i> , built; populated.	<i>davāzdeh rāzeh</i> (adv.), in 12 days.
<i>rā'yyat</i> , subjects, people.	<i>tunhā</i> , alone.
<i>ābād</i> , inhabited; well off.	<i>āyāl</i> , family (pop. wife).
<i>bī'l ākhireh</i> , finally.	<i>yakshānbeh</i> , Sunday.
<i>iqbāl</i> , prosperity.	<i>lang</i> , lame.
<i>bakht</i> , good fortune.	<i>lang namādan</i> , to halt.
<i>maghrūr</i> , proud.	<i>qatīrdār</i> , muleteer.
<i>da'vā</i> , claim.	<i>āsāni</i> , ease.
<i>Khudāi</i> , Deity, divinity.	<i>hāraakat kardan</i> , to set out.
<i>timāsh</i> , likeness, image.	<i>māusam</i> , season.
<i>sūrat</i> , form; face.	<i>bahār</i> , spring.
<i>mā'yeh</i> , substance, cause.	<i>tābistān</i> , summer.
<i>bizārī</i> , disgust.	<i>pāiz</i> , autumn.
<i>nasl</i> , off spring.	<i>zamistān</i> { winter.
<i>za'm</i> , fancy.	<i>zimistān</i> }
<i>barādarzādeh</i> , brother's son.	<i>ṣaḥīḥ o salāmat</i> , safe and well.
<i>khayāharzādeh</i> , sister's son.	<i>mānzil</i> , stage, halting place,
<i>taqat</i> , strength (to suffer), endurance.	destination.
<i>muqāwamat</i> , resistance.	<i>maqūd</i> , purposed.
<i>ṣaḥrā</i> , desert.	<i>havā</i> , air, weather.
	<i>rāḥat</i> , ease, comfort.

## Exercise 27.

### تاریخ ایران

بعد از وفاتِ طهمورث جمشید برادر زارۀ او بر تخت بنشست — میگویند که شراب در عهد او پیدا شد و مشهور است که اصطخر فارس را که آنرا تختِ جمشید نیز میگویند او بنانهاد — مورخان ایران بر آنند که او خلق را بر چهار طبقه قسمت کرد اول علما دُوم کاتبان سِوم سپاهیان چهارم اربابِ حرف و صنایع و اهل فلاحت و زراعت و تجارت — نوشته اند که وضع سالِ شمسی نیز در زمانِ جمشید بود — در اوایلِ سلطنتِ وی عالمِ معمور و رعیتِ آباد بود اما بالاخره اقبالِ بخت ویرانِ مَرور ساخته دعویِ خدائی کرد و حکم داد تا تمثالها از صورتِ او ساخته مردم را امر کردند تا ویرا خدای زمین دانسته آن تمثالها را سجدہ کنند — این عمل مایهٔ بیزاری رعیت شدہ ضحاک را که از نسلِ شداد و بزعم بعضی خواهر زادۀ

جمشید است برانگیختند تا بر ایران لشکر کشید — جمشید چون طاقتِ مقاومت در خویش ندید گریزان گشته سر ب صحرا نهاد — حکایتِ گردشِ جمشید از افسانه‌های مشهورِ ایرانست — اول سفر او به سیستان است — در آنجا دخترِ حاکمِ اورا دیده در دامِ محبتش گرفتار شده بالاخره زوجه اش گشت — لکن چون گماشتگانِ ضحاک اورا تعاقب کردند از سیستان گریخته به هند و از هند به چین رفت تا آخر الامر ویرا دستگیر نموده نزد ضحاک بردند و او فرمان داد تا ویرا با استخوانِ ماهی ازه کرده بدویم ساختند فردوسی سلطنتِ اورا هفتصد سال مینویسد و هم او میگوید که چون خبر قتلِ او به سیستان رسید زنِ وی زهر خورده خود را هلاک ساخت و بی‌پسر از وی ماند که رستم از نسلِ اوست

#### Translation 28. — A Tale.

Some merchants presented themselves (having become present) before (*bi-huṣūr i*) a king and brought some horses which they wished to (that they might) sell. The king approved (*pasundīd*) of those horses, and gave the merchants two thousand *tōmāns* over-and-above the price of them, and told them to bring other horses also to that value (to the value of that sum) from their native-land. But he did not ask their country (i. e. what their native-land was) and their names, nor did he demand from them a surety. Those horse-dealers took their leave. Some days later (after some days) the king jokingly said to his prime minister, "Write for me a list of the names of all the fools that thou knowest". The minister, having done so, brought that list to the king's notice, (caused to pass from the glance of the king). When the king read it he was surprised at this, that he found his own name at the head of that list. He enquired of the minister, saying, "Why dost thou deem (hast thou deemed) me a fool?" In reply to him he said, "Because your Majesty, without making enquiry concerning (without this that they should enquire) the country and the names of those horse-dealers, and without demand-

ing (demand of) any security, entrusted to them as a deposit such a large sum that they might buy horses (horse)". The king said, "If those merchants bring the horses, what then?" He said, "If they do so (did so), then I shall erase (having erased) your Majesty's name (name most sacred, imperial) from this list and enter their names instead of it".

## Conversation.

فرنگی

ایرانی

چند سال میشود که بنده وارد  
اصفهان شده‌ام

ایران تشریف دارید  
وقتی که تشریف می‌آوردید از کدام

از راه بوشهر آمدم زیرا که در هند  
بودم

راه آمدید  
بچه طور سفر کردید چاباری یا با قافله

از بوشهر تا شیراز (را) با قافله آمدم  
زیرا راه بر بالای کتلها میرود پس  
هر کس باید با قافله سفر کند

بلی اینرا شنیده‌ام اما بعضی بحدت  
شش روز مسافت مابین بوشهر  
و شیراز را طی کرده‌اند که

راست می‌فرمائید اما بنده تنها نبودم  
زیرا عیال همراه داشتم و نیز روز  
یکشنبه را انگ نمودیم پس دوازده  
روزه وارد شیراز شدیم

نزدیک سرعت چارهاست  
(آیا) با همان قافله که از بوشهر تا شیراز  
آمده بودید باز با صفاان آمدید

خیر زیرا که قاطر دارها از اهل  
کازرون بودند و نمیخواستند همراه  
ما بیایند تا اصفهان اما با سائی تمام  
دیگرانرا یافته حرکت کردیم  
و بعد از پانزده روز دیگر با صفاان  
رسیدیم

در کدام موسم سفر کردید آیا در  
تابستان یا در پاییز

وقتی که وارد بوشهر شدیم زمستان  
بود و در فیکراین بودیم که آنجا  
تا بهار توقف کنیم اما آخر  
کار در زمستان راه افتاده براحت  
سفر کردیم و چون هوا خوب بود  
الحمد لله صحیح و سلامت بمنزل مقصود  
رسیدیم

در کدام موسم سفر کردید آیا در  
تابستان یا در پاییز

<sup>1</sup> If the *-rā* is inserted it is because the previous words are the objective of *distance*.

## Fifteenth Lesson.

### Defective, Impersonal and Contracted Verbs.

§ 127. We have already given in Lesson II. the conjugation of the defective verbs *ast* and *hast*. Their contractions now require notice.

§ 128. When *nah-*, *na-*, 'not'. is prefixed, the verb *ast* is contracted as follows.

#### Singular.

#### Plural.

1<sup>st</sup> P.: *nāyam* (نَیَم), I am not. *nā'im* (نَیِم), we are not.

2<sup>nd</sup> P.: *na'i* (نَی), thou art not. *nā'id* (نَیِد), you are not.

3<sup>rd</sup> P.: *nīst* (نِیست), he is not. *nāyand* (نَیِنْد), they are not.

These forms, except the 3<sup>rd</sup> P. Singular, are not used in the modern spoken language, and are rarely now written.

§ 129. The 2<sup>nd</sup> person Singular of *ast* is not written separately but is united with the preceding word; as *Tō sāgi* (تو سَگِی), 'thou art a dog'. If the preceding word end in *—e* (not if it end in *—a*), this part of the verb is written merely *hāmzeh*, with or without *kāsreh* (ء or ّ), but this is still pronounced *-i*; as *to ableh i* (تو ابله‌ی), 'thou art a fool'.

When the 3<sup>rd</sup> person Singular follows *to*, 'thou', both the *و* and the *ا* are dropped in both speaking and writing: e. g. *in khāneh-y-i tust* (این خانه‌ی توست), 'this is thy house', (where *tust* is written instead of *towast*).

The initial *alif* is often omitted in every part of this verb, and the remaining letters added as an enclitic affix to the preceding word: as, *mānum* (مَیَم) for *mān am* (من ام), 'I am'. So also *ūst* (اوست) for *ū ast* (او است) *kitābast* (کتاب است) for *kitāb ast* (کتاب است); *āhmaqid* (احمقید) for *āhmaq id* (احمق اید); *in kitāb māl i mīst* (این کتاب مال ماست), etc.

Should, however, a word ending in *—e* come before *ast* (است), *yē* (ی) is inserted *after* the *alif* of *ast* (است) and the *hāmzeh* of the preceding word is omitted:

as, *in ún khāneh īst kih* (این خانه است که), 'this is that house which'.

§ 130. The different persons of *Hast* (هست) are also contracted in the following manner when preceded by *nah* (na-) or *kih*.

## Singular.

## Plural.

1<sup>st</sup> P.: *nīstam* (نیستم).

*nīstim* (نیستیم).

2<sup>nd</sup> P.: *nīsti* (نیستی).

*nīstid* (نیستید).

3<sup>rd</sup> P.: *nīst* (نیست).

*nīstand* (نیستند).

## Singular.

## Plural.

1<sup>st</sup> P.: *kīstam* (کیستم).

*kīstim* (کیستیم).

2<sup>nd</sup> P.: *kīsti* (کیستی).

*kīstid* (کیستید).

3<sup>rd</sup> P.: *kīst* (کیست).

*kīstand* (کیستند).

E. g. *Shumā nīkū nīstid*, 'you are not good': *n kīst*, 'who is he (she)?' *in khāneh māl i kīst*, 'whose is this house?' *shumā nāukarān i kīstid*, 'whose servants are you?'

In asking the question 'Who is there?' (e. g. in answer to a knock at the door), a Persian says merely *Kīst?* (vulgar, *ki-ah?*, — cf. § 78). The answer often given is *man hastam* (= I am), 'It is I', (cf. *Ego sum*, ἐγώ εἰμι).

§ 131. The Impersonal Verbs *bāyistan* and *shāyistan*, 'ought' or 'should', are used only in the 3<sup>rd</sup> P. Singular of each tense. They are generally followed by the present Subjunctive, with or without *kih*. The logical subject of the second verb may for emphasis be prefixed to the impersonal with or without *-rā* appended (according to whether it is considered the object of the impersonal or the subject of the second verb): as,

*Ān pādshāh -(rā) bāyad kih dar fīkr i rā'īyyat i khvūd bāshad*, 'That king ought to (be in thought of) think about his subjects'.

But the *-rā* is rarely inserted in such a case. Notice that the *mī-* is not necessarily used in the present Indicative of *bāyistan* and *shāyistan* (vide §§ 107 and 133), but it may be employed for emphasis.

If the necessity or obligation is *general* and not *particular*, the shortened form of the Infinitive follows these verbs instead of their requiring the Present Subjunctive: as, *Ahkām i ilāhī-rā mī-bāyad bijā āvārd*, 'One must carry out the Divine commandments'. This distinction is rigorously observed in the modern language in both writing and speech, though in the older language the use of the Subjunctive in such constructions (after *bāyad*, *shāyad* etc.) was not recognised. With the two modern usages and their difference of meaning compare the French, "Il faut que j'aile" and "Il faut aller".

§ 132. *Shāyistan* is rarely used in conversation. except *shāyad* in the sense of 'perhaps' and *shāyisteh* as an adjective, 'suitable, befitting, worthy'.

§ 133. *Tavānistān* (*tavān*), 'to be able', is followed by the (1) Present Subjunctive or (2) by the shortened Infinitive according to the same rule and with the same distinction of meaning. But when it is used impersonally the *-ad* of the 3<sup>rd</sup> Person Singular is omitted. The *mī* is used in the present Indicative of this verb except in the instance last mentioned, where in the older style it may be left out: as,

*Mā nāmī-tavānim ān kār-rā bī-kunim*, 'We cannot do that work'. *An kār-rā nā(mī)-tavān kār*, 'It is impossible to do that work'.

§ 134. Where in English an Infinitive follows another verb, in Persian the present Subjunctive generally takes the place of the Infinitive, and *kīh* (expressed or understood) precedes this Subjunctive, except where *purpose* is implied, when its place is taken by *tā* (or more rarely by *tā ān kīh*). But to imply *purpose* the Infinitive preceded by *barāyi* may be used. Examples:

'He told him to read the book': *ān ān hukm kard kih kitāb-rā bī-khūnad*.

'He went to look for his rifle', *Raft tā tufāng i khūd-rā bī-jūyad*, or *Barāyi justujū kārden i tufāng i khūd raft*.

It will be noticed that the Infinitive is often (as in this instance) used as a noun, like the English gerund in *-ing*, and then takes an *izāfeh* after it. So also, *Bi-sābab i tābīdan i āftāb*, 'because of the shining of the sun'.

§ 135. When *dāshtan* (*dār*) is a simple verb and means 'to possess', it *always* omits the *mī*- in the Present Indicative (§ 107): as, *kitābī dāram*, 'I have a book' (not *mī-dāram*). In order to express the Subjunctive (present or imperfect) meaning, this verb then takes the *perfect* Subjunctive (*dāshteh bāsham*) in the sense of the present or imperfect: as, *Harānchih dāshteh bāsham mī-diham*, 'I give whatever I (may) possess'.

But when *dāshtan* is used in composition with nouns, adjectives, etc., to form a compound verb, or has even a preposition (*bar* etc.) prefixed, the verb follows the regular rule and assumes the *mī* in the Present Indicative: as, *ān āsb-rū nigāh mī-dārānd*, 'they are taking care of that horse'; *āra dāst mī-dāram*, 'I hold him dear'; *ān pīl-rū bar mī-dārānd*, 'they are carrying off that money'. In this case the simple and regular Present Subjunctive (*dāram*), with or without *bi*-, is used as Subjunctive: as, *Pādshāh vairā āmr far-mūd kih khazāneh-rū mahfūz (bi)-dārad*, 'the king commanded him to protect the treasure'.

### <sup>1</sup> Words (Notes).

<i>Ilāsil i mātlab</i> , moral (of a tale).	<i>darkhrūr i mán ast</i> , it suits me.
<i>jāhūd va sá'i</i> , effort <sup>1</sup> .	<i>kāndan</i> , to strip off from ( <i>az</i> ).
<i>sīghar i sinn</i> (= smallness of tooth), youthfulness, youth.	<i>shākhnafir i shikāri</i> , hunting-horn.
<i>kuhūlat va kibar i sinn</i> , middle and advanced age (not 'old age').	<i>birūn avāndan</i> , to take off.
<i>Ispāniyā</i> , Spain.	<i>bi-āsar i ān rasīdānd</i> , they followed it (the sound) up.
<i>Shārl</i> , Charles.	<i>girīsteh</i> , overcast (of the sky).
<i>khādam va hāsham</i> , retinue.	<i>chānd sāl i qābl</i> , some years ago.
	<i>tā'ūn</i> , the plague.

<sup>1</sup> The Student must now consult a Persian Dictionary for the words he does not know. Those given henceforward in these lists are merely words used in a special sense, peculiar idioms, or words belonging to the spoken and not to the written language. Palmer's Smaller Persian Dictionary will supply all the ordinary words needed for the remaining Exercises. Any other difficulties will be found explained in the translations given in the Key to the present work.

<sup>2</sup> The Persians are fond of putting together two words of similar meaning to express one idea (cf. Eng. Prayer-Book "We *pray* and *beseech*", etc.). Of these one is often Arabic and the other Persian, and one is sometimes a simple word intended to explain the other which is more difficult.



*sargardān*, puzzled, astray.

*kāppar* (vulg. *chāppar*), a hut.

*hizumkān*, woodcutter.

*hanūz fāriḡ nā-shudeh bīd*, hardly had he finished.

*bi-kār i mán mī-khuyad*, it is useful to me.

*bi-qúvvat i hárchih tamāmtar*, with all his might.

*shāneh*, shoulder, comb.

*sarāyat kūnad*, it may infect.

*jūy* (vulg. *jūb*), watercourse.

*rām kárdan*, to shy.

*sar i dō pā istādan*, to rear (intr).

*bi havā-y-i ān āmadan*, to follow his example.

*dast* (of a horse), front foot.

*chizi nīst*, it's nothing (= "don't, mention it pray").

*bar dār kashīdan*, to execute.

### Exercise 29.

#### حکایت اول

شخصی نزد بُزرگی از اهلِ علم و فضل رفت و گفت که خوبی دنیا و آخرت را میخواهم — گفت که علم بیاموز تا خوبی هر دو جهان را یابی — آن شخص گفت که از خواندن و نوشتن بهره ندارم و از آن سبب در تحصیلِ علم عاجز و از تعلّم محروم هستم — آن بزرگ مدتِ دو سال به تعلیم و تربیت او مُتوجّه گشت تا آنکه ویرادر خواندن و نوشتن دانا ساخت و جهالتِ او را با خلاق و خرد مُبدّل گردانید — پس آن شخص چون لذتی از علم یافت به اِسْتِکْمالِ آن رغبت نمود تا آنکه از برکتِ علم و تربیتِ بَأنْدک زمانِ خوبی دنیا و آخرت نصیب او شد و بُمرادِ دلِ خود رسید — حاصلِ مطلب — هر که جُهد و سعی در تحصیلِ علم نماید فایده هر دو جهان را مییابد خصوصاً که از ایامِ طفلی به جُستجویِ آن مشغول شود تا نتیجه آن زود تر بدو رسد و دیگر آنکه گفته اند — علم که در طفولیت و صِغَرِ سِنِ آموزند چون نقشِ بر سنگ است که سالهای دراز بماند و علمی که در کِهولت و کِبَرِ سِنِ آموزند مانندِ نقشِ بر گل است که بَأنْدک آفت بر طرف گردد<sup>1</sup>

<sup>1</sup> This and the following Stories are taken from Āqā Mīrzā Asadu'llāh's revision of the *Sad Hikāyat*, a revision undertaken under the Author's supervision and primarily for the use of students of this Grammar, the object being to omit all obsolete words and idioms, and to replace them by modern expressions in use in the best Persian of the present day.

## Translation 30. A Tale.

One day Charles V., king of Spain, got separated from his retinue in the hunting-field. Having wandered about (gone astray) in a forest, he at length reached a woodcutter's hut and determined to rest there a little. But when he entered the (that) hut, he saw four persons lying upon straw, and from their appearance it was evident that they were (are) robbers. The king asked them for some water to drink; but hardly had he finished drinking a cup of water when (*kih*) one of the robbers coming forward said to him, "I have just seen (I understood now) in a dream that your cloak would be (is) useful to me". Saying (having said) this, he snatched away the cloak from the king's shoulders (shoulder). Immediately afterwards another robber came forward and said, "I also saw (*dūlam*) in a dream that your coat (*qabū*) suits me". Thus saying, he stripped the coat off the king's person (*tan*). The third robber in the same way took his hat, and a fourth wanted to take off the (that) hunting-horn that hung from (on) the king's neck by a chain of gold. Then the king said, "First permit me to (that I) teach thee the use of my horn". Saying this, he blew the horn with all his might; and his attendants, on hearing the sound of it, followed it up and captured the robbers. Then the king said to the robbers, "(My) dear friends, I also have had (seen) a dream, and in that dream I saw (this) that all of you had been executed". Thereupon the royal attendants hanged them all on the trees that were in front of the (that) hut.

## Conversation.

(On a Ride).

جواب

سؤال

امروز آسمان خیلی گرفته است (آیا) چه عرض کنم خدا میداند  
باران میآید یا نمیآید

بندم چه میدانم اما در این موسم  
باران کمتر میآید اکثر اوقات  
ابر هبند از آندگی میکندرد

امارای شما چیست

بلی صاحب در اطراف اصفهان باران  
خیلی کم میاید اما در زمستان  
گاه گاهی برف فراوان و سرما  
بشدت است

لکن برای زمین خوب میباشد  
والیه باران بخشش خداست

خیر اینها نشیده بودم اما شنیدم که  
طاعون در بعضی جاها مثلاً  
در کبکشی بشدت شیوع یافته است  
و میترسند که مبادا (خدای  
نخواست) بایران هم سرایت کند  
بلی زیرا ممکن نبود که این باد شد  
که میوزد آنها را بزودی تراند  
اسبهای مالیرانیان خیلی اریح می ترسند  
که مبادا پایهای آنها بر روی آن  
بلفزد و بیفتند

خوب اسب بنده آرام و مطیع است  
اگر اذن بفرمائید من جلو شما  
مبروم و شاید بعد از آن استبان  
پهوای آن بیاید - بخزروی این  
آب خیلی کلفت نیست و حالا اسبم  
بدست خود آنرا شکسته است

خیر صاحب چیزی نیست

شنیده ام که در ایران اگر چه باران  
کم است اما برف زیاد میباشد

اگر باران امروز بیاید برای ما که  
سفر میکنیم بداست

شاید شنیده باشید که چند سال قبل  
در هند قحطی سختی شد و امسال  
هم اهل آنجا خیلی میترسند که اگر  
باران بزودی نیاید اشخاص  
بسیار قیناً از گرسنگی خواهند مرد  
آن ابرها گذشت و آفتاب بنهایت  
گرم است

اسب من از آن یغنی که بر سر این  
جوی (جوب) است میترسد و  
نمیخواهد از روی آن بگذرد

حالا اینقدر رم میکند و سردوای  
ایستد که اگر کوشش کنم که  
ویرا بروی این یخ برانم البته می  
افتد و خود را ضرر میرساند

خیلی ممنون، شما هستم

## Sixteenth Lesson.

### Use of Tenses of the Verb.

§ 136. The student has doubtless already noticed that the use of the various tenses in Persian often differs from their use in English. Many instances of this have already occurred in the Exercises, Translations and Conversations, and the proper use of most tenses is readily learnt in practice. A few general rules upon the most important differences between the two languages in respect of the use of the leading Tenses are here added.

§ 137. The Persian Imperfect Indicative is distinguished from the Preterite as clearly as in Latin, Greek and French. *Mi-davīdam* (§ 85, *b*), for instance, not only means 'I was running', but also 'I used' to run'. The Imperfect and not the Preterite must be used when the action denoted by the verb is regarded either as continuing for some time or as being frequently repeated, *i. e.* when the ordinary English past tense may be changed into the Imperfect 'was doing', or Habitual, 'used to do'. Example: 'He studied medicine in England for ten years'. Here *studied* evidently means 'was studying', 'continued to study', or 'used to study', and must therefore be rendered by the Imperfect in Persian; as, *'Ilm i tibb-rā mi-ddat i dāh sāl dar Inglis-tān mi-khwaṇd*. (For other meanings of the Imperfect *vide* § 85, *b*, and § 103).

§ 138. Besides the ordinary use of the Preterite Indicative as in English, Persian recognises two other uses of the tense. (*a*) In speaking of an action which has *just* been performed (especially when such words as *hālā*, *ilhāl*, *al'ān* occur in the sentence), if its consequences are not regarded as continuing, the Preterite *must* be used in Persian, though the Present Perfect is employed in English. E. g., 'What you *have just said* is true': *Anchih al'ān farmūdīd rāst ast*.<sup>1</sup> (*b*) The Preterite is also used to denote an *uncertain* future, where in Latin the Perfect Subjunctive might be used. E. g. *Dar hār shāhri kih rāftīd va shumā-rā pazirūftand*, 'Into whatsoever city ye go and they *receive* you'.

§ 139. The Perfect is used of an event which, however long ago it occurred, is regarded as having results *which still continue*. It often therefore occurs where in English the Preterite would be used. E. g. *Hāzrat i Muḥammad Qur'ān-rā az jānīb i Khudā bi-mī rasānīdeh ast*: 'Muhammad brought (*lit. has brought*) us the Qur'an from God': *Ardashīr ān shāhr-rā dar hālat*

<sup>1</sup> A remarkable use of the Preterite of *Āvārdan* is often heard when a servant is ordered, e. g., to bring in coffee for a guest, and the order is repeated after a few minutes, as it has not been obeyed. His answer is, *Āvārdam* (*āvārdam*), *Sāhib*; but this means "I am just about to bring it", not "I have brought it".

*i kharābī yāfteh ta'mīr kardeh ast*, 'Ardashir, having found that city in a state of ruin, repaired (*lit. has repaired*) it'. Here the perfect is used because Muhammadans still have the Qur'ān, and the city (Madā'in) which Ardashir is said to have rebuilt *still exists*.

§ 140. The Subjunctive Present is used after *qābl az (pīsh az) ān (īn) kih*, where in English we should use the Preterite Indicative: as, (a) *Qābl az ānkih bi-shahādat rāsād, vairā az khilāfat khal' kardand*: 'They stripped him of the Caliphate before he attained to martyrdom'. (b) *Pīsh az īn kih lashkariyān-rā az īn jang i'lām dihand, ūlamā-y-i Turk fatvāhā navishteht ishtihār dādand kih*, etc. 'Before they informed the soldiers about this battle, the Turkish religious-authorities wrote decrees and announced that', etc.

*Ba'd az ānkih* also sometimes requires the verb following it to be in the Present or in the Perfect Subjunctive, especially when a *purpose* or something regarded as *future* or *uncertain* is implied; but the Preterite Indicative with its future sense may also be used even in this case, as well as when a definite past event is meant: as (1) *Ba'd az ānkih ūrā dīdam* (or *dīdeh būsham*, or *bī-binam*), *kitāb-rā bi-vaī mī-dīham (khyāham dād)*. 'After I see (may have seen, have seen) him, I shall give him the book': (2) *Ba'd az ānkih ūrā dīdam, kitāb-rā bi-vaī dādā*, 'After that I saw him, I gave him the book'. In the former sentence the seeing is future and more or less doubtful, in the latter it is an event that has occurred in the past.

§ 141. *Tā* requires the Present Subjunctive after it when it means 'in order that', in which case *tā ānkih* may be used: as, *Tā (ānkih) khilāf-i dar ūmmat vāqi' nā-shavad, shamshīr az ghilāf nā-kashīd*, 'He did not unsheath the sword, in order that there might not occur (lest there should occur) opposition (dissension) among the people'. This construction is very usual.

But if *tā* denotes 'so that' and states not so much a *purpose* but a *result*, or a purpose regarded as *accomplished*, it takes the Preterite Indicative after it. E. g. *Pādshāh kushīd tā qabileh-y-i khyūdrā biyak dīgar mūttafiq va bā khyūd yak-dīl va yāk-zabān sāleht*; 'The king exerted

himself so that he *brought* his people (tribe) into accord with one another and *made* them of one heart and of one mind (tongue) with himself". (It is possible, but less accurate, to translate this preterite with *tā* 'by *should bring*, which in Persian would be denoted by the Present Subjunctive).

*Tā ānkih* with the Preterite also means 'until': as, *Tā ānkih īrā dānā sākhṭand*, 'until they made him wise'. But when 'until' refers to something *future* (and hence *doubtful*) it is expressed by *tā* followed by *nah* (*na*-) and the Present Subjunctive, and the secondary clause (§ 112) follows the primary: as, *Tā bi-sarkār i 'ālī amr i 'azīmī-rā 'arṣ nā-kunīm, nā-khāhīm nishāst*, 'We shall not sit down *until we tell* your honour an important matter'.

§ 142. In letters, the Pluperfect Indicative is used in referring to what a correspondent has said, where in English the Preterite or even the Present would be employed: as, *Dast-khāftī kih bi-sarafrāzi-y-i īn 'uld marqūm farmūdeh būdid ziyārat gardīd*: 'The note which you *did* me the honour to write has been received with respect'. Here also we find the Preterite used for the Perfect. (With the use of the Pluperfect in letters, compare the Latin usage.)

§ 143. If a plural noun be the subject of a sentence, or if the subject consists of two or more nouns in the singular, the verb must be in the *plural* when the nouns denote *persons*. If they denote *animals*, the plural is almost always used; if *things without life*, the verb should be in the singular, though very modern writers as well as many speakers now sometimes use the verb in the plural in the latter instance also.

A plural verb is used with a singular noun to shew respect: as, *A' 'lā' Hāzrat i Padshāh chinīn farmūdeh and*, 'His Majesty the king *has* (have) thus commanded'.

A noun of multitude *requires* the plural after it: as, *tamām i ān tāifeh ravāneh shudand*; 'the whole of that tribe departed'.

If *hār yāk, hār kās, hār shākhs*, be the subject of a sentence, and if any plural noun or pronoun preceded by *az* come between it and the verb, the latter must

be in the *plural* and must agree in *person* with the intervening plural word: as, *hár yék az má' ánrā ādidim*; 'every one of us saw (*we* saw) it'. Similarly, *har kas (az īshān) bi-khāneh-y-i khud ráftand*, 'Every one (of them) went to his own house'.

§ 144. The Present Participle is, when used at all, generally used adverbially, and is sometime repeated twice; as, *darān darān āmad*, 'he came running'. It is not used (as in English) along with the verb to be: for 'I am running' is expressed by *mī-davam*. A few apparent instances to the contrary occur, but in these instances the Present Participle has become a mere adjective: as, *tarsān id*, 'you are afraid': so also *giriyyān shud*, 'he became tearful', 'he wept'.

### Notes.

*Iskandar i Rūmi*, Alexander of Macedon (Greece).

*Aristū*, Aristotle.

*az pīdar* = *az ān i pīdar*.

*khiradāmīz*, teacher of wisdom.

*hamīn*, so much (and no more =) only.

*dastgīr*, helper, ("every one's helper in affairs of this world and the next").

*bi-chāng āvārdan*, to get possession of.

*musāllah*, armed.

*tār*, a spider's web.

*samīm i qalb*, bottom of his heart.

*pōst* (Eng. word.), post.

*'alagraf-khāneh*, telegraph station.

*'āqab uftādan*, to be late.

*ahām* (Superl. of *muhīm*) very important.

*kāghaz*, a letter.

*chāpār i daulat i Inglīs*, English Government (Consular) courier.

*tākhšan (tāz)*, to rush upon, attack.

*bāsteh*, a parcel.

*ihīmāl i kullī dārad*, it is very probable.

*bi-nā'ī*, somehow or other.

*radā namādan*, to restore.

*bā ādab va murāvat*, polite and kind.

*kāvidan* (to dig =) to search, 'go through'.

*jūrāt kārden*, to dare, venture.

### Exercise 31.

#### حکایہ دوم

چون ملک دنیا و عقل بینا بدست اسکندر رومی افتاد ارسطو  
استاد و معلم خود را وزیر اعظم ساخت و اختیار کړ امور بقضه کفایت  
اونهاد و هر روز در تعظیم و توقیر او می افزود — گفتندش چرا چنین  
کردی که احترام او را از پدر گذرانیدی — گفت که پدر گویا مرا از

آسمان بر زمین آورد و این خرد آموز مرا از زمین بآسمان افراشت - یعنی پدر همان باعث وجود پسر است و سبب پروردن و بر آوردن جسم و تن او و خرد آموز موجب ظهور عقل و معرفت میباشد که دستگیر دنیا و آخرت هر شخص خواهد گردید - حاصل مطلب - قوت تحصیل علم و ادب در روح پیدامی آید و آن از قوت جسمی برتر است

### Translation 32. — A Tale.

In ancient times (time) there was a prince who, having suffered (obtained) a severe defeat in battle, was compelled to flee that he might escape from (his) enemies' hands (hand). When evening came on (became), having reached a forest he entered it, and, being wearied with his journey (from weariness of journey), he cast himself down on the ground under a tree and went to sleep. Then a robber, having seen him in that condition, came near, intending to kill him and seize his belongings and his clothes (in order that, having killed him, he might bring to grasp his property and attire). But at that perilous moment (*hingām*) a fly, alighting (having sat down) on the prince's cheek, bit him so that he instantly awoke from (his) sleep. When the robber saw him awake and armed, he was afraid and disappeared without attacking him (not having made an attack upon him). After that, the prince concealed himself in a cave. That very night a spider spun a web at the mouth of the (that) cave. Early in the morning two soldiers from the army of the enemies who were pursuing him reached that place. The prince heard them talking to one another (that they are talking with). One of them said to his comrade, "He must surely be in this cavern". But the (that) other in reply to (of) him said, "No, it is impossible, for lo! the web of this spider has not been torn". When the soldiers had gone away, the prince thanked God Most High from the bottom of (his) heart and said, "O God, I thank Thee that yesterday Thou didst save me from great danger by means of a fly, and to-day through a spider".



## Conversation.

سؤال

جواب

در شهر چه خبر بود ؟

(آیا) شنیده اید که پوست (چاپار)  
هنوز رسیده است یا خیر

چیزی قابلِ عرض نبود  
وقتیکه از شهر بیرون می آمدم غلام  
تلگر اقامتگاه را دیدم که به پوستخانه  
میرفت اما نمیدانم شاید او کار  
دیگر داشته است و لکن نمیکن  
است که در پی کاغذها میرفته است  
میگویند که هفته گذشته دزدان  
در اثنای راه بر چاپار دولت  
انگلیس تاخته و اوراق نموده  
اند و همه کاغذها و بسته ها را که  
او می آورده است برده اند

میشود زیرا قبل از این بارها شده  
است که چون دزدها فهمیده  
بودند که همراه چاپار چیزی از طلا  
یا نقره می باشد آنرا از وی گرفته  
هر چیز دیگر را بوی رفته نموده اند  
یقیناً عادت ایشان همانست که فرمودید  
— اما اگر کسی جرأت کند که  
با ایشان بخندد او را میکشند و  
اسبابش را می برند

در این هفته پوست خیلی عقب افتاده  
است خصوصاً اگر تاحال هم نرسیده  
باشد و من در انتظار کاغذهای  
اهم می باشم

بلی این راست است اما احتمال کلی  
دارد که بعد از آن که بسته ها را  
باز کنند و آنچه را که بکارشان  
بنمورد بردارند کاغذها را بنوعی  
پس میدهند

البته دزدهای ایرانی بنهایت باادب  
و مروت هستند — اما شکی ندارم  
که قبل از آنکه شخص را رها  
کنند حتی جیب و بغل او را هم بخوبی  
میکاوند که مبادا در جیب و بغل وی  
چیزی قیمت دار باقی مانده باشد

## Second Part.

### The Arabic Element in Persian: Compound Words, Idioms, Government of Verbs.

#### Introductory Observation on Arabic Words in Persian.

§ 145. The Arabic language and literature have for many centuries exercised a very extensive influence upon those of Persia. This is due partly to the Arabian conquest of the country some twelve and a half centuries ago, accompanied as it was by the compulsory conversion to Islām of the great mass of the people and the addition of a considerable Arabian element to the population. But, in addition to this, the Qur'ān, Traditions etc., require to be read in the original Arabic, in which language also prayers must be said. Moreover, Islām has caused the destruction of the greater part of Avestic and Pahlavi literature and the total neglect of the study of the scanty relics of these ancient forms of the Persian language. Arabic is, therefore, almost the only source from which new terms can be borrowed and new words coined to express theological, literary, and even scientific ideas. Though in recent years a few isolated words have been borrowed from various European languages, yet none of them has influenced the grammar of Persian in the slightest degree, which it is not too much to say that Arabic has done very extensively. Not only has a very large portion of the vocabulary of the language been borrowed from the Arabic, but the Arabic element is still increasing. Many pure Persian words, still in everyday use in Urdū (Hindūstānī), are completely obsolete in Persia itself. Natives of Persia hardly over middle age can remember that some of these words were still in use in their childhood, though they have now been supplanted by Arabic words.

§ 146. One of the great advantages of the Arabic language is the facility with which it permits of the formation of a great multitude of words from a single root. If the meaning of the root is known, even a very slight acquaintance with Arabic Grammar will suffice to render its derivatives easily understood the very first time they are heard or read; such is the wonderful and almost mathematical precision with which these words are formed in accordance with the fixed principles of Arabic Grammar. It is one of our main objects in this part of the present work to explain the method of the formation of the most usual Arabic derivative forms, and thus to give the student a key to the understanding of an immense and most important portion of the vocabulary of the Persian language. But, as it is not designed to deal with the whole of Arabic Grammar, but merely with that part of it which it is necessary for the student of Persian to know in order that he may attain a satisfactory knowledge of the latter tongue, these notes will be reduced to the narrowest possible limits consistent with the object in view, so that they may be practically useful.

§ 147. In Arabic (as in all the other Semitic languages) the larger number of roots consist of *three* radical letters, very few being composed of four, and none of more than four. Any of the letters of the Arabic Alphabet (all of which are considered as *consonants* § 4) may be employed as Radical or root letters, but only a few of them can be used to form derivatives by being attached to the root. Those so used are styled *Serviles* and are the *seven* letters contained in the words *ا ب ت ث ج د*. By prefixing, affixing or inserting one or more of these in the right place all Arabic derivatives are formed.

§ 148. Arabic has two Genders, Masculine and Feminine, and three Numbers, Singular, Dual and

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<sup>1</sup> In a certain class of words, as explained in Lesson XXI (§ 181), the letters *ط* and *ظ* also *seem* to be used as Serviles, but they are then euphonic substitutes for *ت*. The same thing applies to the final *ة* at the end of Arabic words used in Persian, *ة* being for Arabic *ة* (pronounced *ت*).

Plural. It has only three cases in each number, Nominative, Accusative, and Genitive. It also possesses a Definite Article ال (*al*) which is unchangeable except that (1) its vowel is elided when a word ending in a vowel precedes it, and (2) that when the word to which the article is attached begins with any one of the 13 letters ت ث د ذ ر ز س ش ص ض ط ظ ن the ل of the article is assimilated in *sound* to that letter, as is shewn by a *tashdīd* (§ 21) placed over the first letter of the said word.

§ 149. Of the three Arabic cases, only the Nom. and Acc. of the Singular and the Acc. of the Dual and Plural are in use, the Acc. of the Dual and Plural being used in place of the Nom., and that too in a form shortened by the omission of the final short vowels. The Acc. Singular is used only as an adverb in Persian. In the following Lessons the short final vowels and everything else not used in Persian are omitted, but the student will find them in Arabic phrases adopted into the language as single words (Appendix A).

## Seventeenth Lesson.

### Regular Arabic Nouns and Adjectives.

§ 150. A Regular Masculine Noun or Adjective is thus declined (in the shortened form used in Persian: § 149): والد (*genitor*), a male parent, a father.

Plural.	Dual.	Singular.
—	—	( <i>valid</i> ) والد — Nom.
( <i>validīn</i> ) والدين	( <i>validāin</i> ) والدين	( <i>vālidan</i> ) والد — Acc.

§ 151. A Feminine Noun or Adjective is regularly formed from the Masculine by affixing to the Masculine the termination ة (-*atun*), which in Persian becomes ه (-*eh*): as والد (*vālid*) 'a father' (*genitor*), والدة (*vālideh*), 'a mother' (*genitrix*): ثانی (*ṣānī*), 'second', *m.*; ثانیة (*ṣāniyyeh*)

<sup>1</sup> All Arabic nouns and adjectives ending in ی (i), in Persian properly have this letter *tashdīd*, so that *sāni* should

'second', *f.* In Persian the feminine termination (ة) of nouns may become ات (*at*) as well as ه (*eh*), and in some words both forms are used, as اجازت (*ijāzat*) and اجازه (*ijāzeh*), though these have sometimes different meanings, as طریقت (*tarīqat*) and طریقه (*tarīqeh*), ارادت (*irādat*) and اراده (*irādeh*). Feminines are thus declined:

Plural.	Dual.	Singular.
—	—	والده ( <i>vālideh</i> ) — Nom.
( <i>vālidāt</i> ) والدات	( <i>vālidatāin</i> ) والدتین	( <i>vālidatan</i> ) والدۀ — Acc.

§ 152. The feminine plural termination ات (*āt*) is sometimes appended to purely Persian nouns, the chief of which so treated are: ده (*dih*), plural دهات (*dihāt*) 'a village'; فرماش (*farmāish*), plural فرماشات (*farmāishāt*); نوشته (*navishteh*), plural نوشتجات (*navishtajāt*); نگارش (*nigārish*), plural نگارشات (*nigārishāt*); کارخانه (*kārkhāneh*), plural کارخانجات (*kārkhānajāt*); میوه (*mīveh*), plural میوجات (*mivajāt*); باغ (*bāgh*), plural باغات (*baghāt*); روزنامه (*rūznāme*), plural روزنامجات (*rūznāmajāt*). So too, by false analogy, the Arabic (broken) Plural word عمله (*āmaleh*), which in Persian has a Singular meaning and denotes 'a workman', often forms its plural عملجات (*āmajāt*). The termination ات (*āt*) is sometimes used to form the plural of words that can in no way be regarded as feminine, as in the last example. Again, an Arabic noun in Persian sometimes takes a double plural (as in that example): e. g. جوهر (*jāuhar*)\*, 'a gem', broken

be *šanīyy*. But in Persian the *tashdīd* is omitted in the masculine (though it is retained in the fem.), and the accent in the masc. is often thrown back.

<sup>1</sup> *Navishteh* and other Persian words in ه had at one time ك, softened into ك (§ 36) as their final letter. This in Arabic became ج, hence such plurals in جات (*jāt*).

<sup>2</sup> This is an instance of a Persian word (گوهر, *gāuhar*) Arabicised, and then taken back into Persian with one or more

(§ 157). Plural جواهر (*javāhir*), double plural جواهرات (*javāhirāt*); رسم (*rasm*) 'a custom', 'rite', broken plural رسوم (*rusūm*), double pl. رسومات (*rusūmāt*); دوا (*davā*), 'medicine', broken Plural ادويه (*ādviyeh*), double plural ادويجات (*advijajūt*), besides what is in Persian considered its proper Plural, دواجات (*davājūt*). These different Plurals have often different meanings (*vide* § 167).

§ 153. The Acc. Sing. Masc. (as shewn in § 150) is formed by adding ا - (pronounced -ān) to the stem, the Acc. Sing. Fem. (§ 151) of words ending in ا (Ar. اُـ) by simply adding the *tanvīn* (ـِ; *vide* § 23) without the *alif*. Though these formations are in Persian used only as Adverbs, yet their occurrence is very frequent; as, امانة (*amīnatan*) 'as a deposit', حالا (for حالا) *hālā*, 'now'. If the article ال is prefixed to such words the *tanvīn* (and also the *alif*, if used) is dropped; as, القصه (*alqiṣṣeh*), 'finally', الآن (*al'ān*), 'now', 'just now'.

§ 154. All Arabic nouns in Persian which end in اُـ, اِـ, اِـ not belonging to the root as the ت does in وقت (*vagt*, m., 'time'), and all broken (§ 157) Plurals are *feminine*, and almost all other nouns are *Masculine*. Their gender needs to be remembered only when it is desirable to append to them an *Arabic* adjective. (Even in this case, if the said adjective is in such common use that it has virtually become a Persian word, like عجب (*ājīb*), 'wonderful', it does not generally take the feminine form.) E. g. *umūr i kaṣīreh*, 'many matters'; *khatayā-y-i kabīreh*, 'great sins'; (but *umūr i ājīb*, 'wonderful things').

§. 155. The Comparative (which is also the Superlative) of Arabic Adjectives is formed by *prefixing alif* to the masculine, omitting formative letters [on the model of عظيم Pos. (*āẓīm*), 'great', اعظم Comp. (*ūẓam*), 'greater', 'greatest']. The Feminine affixes اِـ (*u'*)

Arabic Plurals. Cf. *dastūr*, a Zoroastrian priest, broken Plural *dasātīr*.

instead [عظمه Pos. (*ázimēh*), عظمى (*úzma*), Comp.] except when the masc. ends in *ى* — (*ā*), in which case the Feminine ending is *ة* (*ā*), appended to the *ى*: Examples: —

Comparative.		Positive.	
Fem.	Masc.	Fem.	Masc.
( <i>úzma</i> ) عَظْمَى ( <i>ázam</i> )	أَعْظَم ( <i>ázimēh</i> )	عَظِيمَة ( <i>ázim</i> )	عَظِيم (great)
( <i>kubra</i> ) كُبْرَى ( <i>akbar</i> )	أَكْبَر ( <i>kabireh</i> )	كَبِيرَة ( <i>kabir</i> )	كَبِير (big)
( <i>ūla</i> ) أُولَى ( <i>avval</i> )	أَوَّل —	—	— (first)
( <i>ukhra</i> ) أُخْرَى ( <i>akhar</i> )	آخِر ( <i>akhireh</i> )	أَخِيرَة ( <i>akhr</i> )	أَخِير (last)
( <i>kuṣra</i> ) كُثْرَى ( <i>akṣar</i> )	أَكْثَر ( <i>kaṣireh</i> )	كَثِيرَة ( <i>kaṣir</i> )	كَثِير (much)
( <i>ulyā</i> ) عَلَا ( <i>alā</i> )	أَعْلَى ( <i>aliyyeh</i> )	عَالِيَة ( <i>ālīyy</i> )	عَالِي (high)

[In Persian *ūlā* is hardly ever used in the sense of 'first', as fem. of *avval*, since the latter word has become Persian (§ 154), but *ūlā* (erroneously pronounced *aulā*) is used in the sense of 'excellent'.]

An Arabic adjective in the feminine is occasionally added to a non-Arabic (i. e. purely Persian or Turkish) noun; as بانوى عظمى (*Bānu-y-i ūzmā*) 'Greatest Lady' (a title). But this usage is of extremely rare occurrence.

Whenever any Arabic noun or adjective which ends in *ى* — (*ā*) is followed by the *izāfeh*, the said ending is changed in *ا* — (*ā*), and *ى* takes the place of the *izāfeh*: as, علوم عظمای ایشان (*ulūm i ūzmā-y-i ishān*), 'their greatest sciences'. But this does not apply to Proper names of Persons, as *Yahyā*-yi ta'mid-dihandeh (يَحْيَى تَعْمِيد دهنده), "John the Baptist". (V. Note to § 34).

§ 156. Sometimes in Persian we find two Arabic words united together to express one idea. If these are both Nouns, the second is in the genitive case (the sign of which is dropped in the Persian usage of such words); if not, the second is an adjective. In either case the second of the two words (unless it be a Proper name) has generally the article *ال* prefixed (§ 148), and the last vowel of the former word (if it be singular) is *ū* ( *ū* ), unless it is governed by an Arabic preposition, in which case the said vowel becomes *ī* ( *ī* ). Thus we have حُبُّ الْوَطَنِ (*ḥubbu'l vātan*), 'love of one's native land' (*amor patriae*), 'patriotism'; ظِلُّ السُّلْطَانِ (*Zillu's Sultān*), 'Shadow of the Sovereign',

(a title); رُكْنُ الْمَلِكِ (*Ruknu'l Mulk*), 'Pillar of the kingdom', (a title): and on the other hand مِنْ جَانِبِ اللَّهِ (*min jānibi 'Udh*) 'from the (side =) presence of God'. If the former of the two words is a masculine or feminine dual or a Regular masculine plural in -ين (-īn), the *n* (ن) is dropped when it is "in construction" with a word following: as بَنِي إِسْرَائِيلَ (*Banī Isrā'il*), 'the Children of Israel'.

## Notes.

*Abū Bakr* (the first Caliph).  
*khalāfat* (vulg. *khalāfat*), Caliphate.  
*farmūdeh*, a command.  
*ūlaihi ssalām*, Peace upon him.  
*mahkūm kārda*, to command.  
*dah sālāgi*, age of ten years.  
*rāst*, straight.  
*khpūrdī*, smallness, youth.  
*buzūrgi*, bigness (manhood).  
*baīt*, verse, poetry.  
*pīch*, bend thou (Imperative).  
*nā-shavad* = *nāmi-shavad* (§ 107).  
*abnā* (Ar. pl. of *ibn*), sons (§ 167).  
*māyān* (§ 45), we.  
*vuhūsh* (Ar. pl. of *vahsh*), wild beasts.  
*ājz*, weakness: *ājzi*, a weakness, an infirmity.  
*gūshzad i to*, (ear-struck of thee =) heard by thee.  
*mīkh mīkh kārda*, the grunting.  
*kūh-andām*, (mountain-bodied =) as big as a mountain.  
*sāg-i tāzi* (Arabian dog =) greyhound.

*sā'at i chahār*, four o'clock.  
*(bar) chāshm*, (on the eye =) most obediently.  
*charvadar* (animal owner =) caravan leader.  
*hāraakat kārda*, to set out, start.  
*nāshatī*, early breakfast.  
*maī farmūdān*, to desire, wish.  
*muyāssar*, obtainable, to be got.  
*tukhm i murgh*, hen's egg.  
*biryān kārda*, to fry.  
*ābpāz kārda*, to boil.  
*kībāb kārda*, to roast.  
*utāq*, a room.  
*shūr*, brackish.  
*lahāf*, padded quilt.  
*dūshākk* (pron. *dūshākk*), mattress.  
*pūshatī* (*bālish*) vulg., pillow.  
*rakht i khpāb*, bedclothes, bedding.  
*avān*, porch.  
*khpurjīn*, travelling-bag.  
*shāb bi-khatr*, good night.  
*Khudā hāfiz* (*i shumā*), (God be your Protector =) goodbye

## Exercise 33.

## حکایت سوم

ابوبکر صدیق در زمان خلافت خود موافق فرموده نبی علیه السلام مردم را حکم کرد که فرزندان هفت ساله خویش را به تعلیم گرفتن عبادت و آموخته شدن اخلاق حسنه محکوم کنید و چون عمرشان بده سالگی رسد بتأکید و تنبیه پردازید زیرا که چوب تر را بهر قسم که میخواهند می پیچند اما چون خشک شود بغیر آتش راست نمیکرد — حاصل مطلب — در خردی



اثر تربیت بیشتر میشود از آنکه در بزرگی (چنانکه این بیان در  
حاصلِ مطلبِ حکایتِ اولِ این کتاب نیز ذکرش شده است) —  
بیت —

چوبِ تر را چنانکه خواهی بیخ — نشود خشک جز با تش  
راست

### Translation 34. — A Tale.

One day a lion and a hare were conversing with one another. The hare asked the lion, saying, "Is it true what they say, that the feeble and cowardly cock by crowing is able to drive away such as you (the sons of your kind) who are very brave and strong?" The lion in answer to him said, "That saying is (certainly) quite true; nay more (*bálkih*), it is no secret (*mákhfi nist*) that all of us large wild-beasts have generally an infirmity of that kind (like that): and in the same way too thou hast no doubt heard that the grunting of a pig makes a huge elephant fear and quake (fearing and trembling)." The hare said, "Is it so?, — then I now understand (understood — § 138, a) why it is that the voice of greyhounds frightens us hares so much."

### Conversation.

(Master and Servant travelling).

نوکر

صاحب

بلی صاحب حاضر م

(ای) حَسَن اینجا بیا

چشم بنده امشب هر چیز را حاضر  
میکنم و به چاروا دار میکوم  
که صاحب میخواهد صبحِ زود  
حرکت کند

فردا صبحِ زود ساعتِ چهار یا قدری  
قبل از آن مرا بیدار کن زیرا  
باید بزودی از اینجا روانه شویم

خیر صاحب فراموش نمیکنم — برای  
ناشتا چه چیز را میل میفرماید

خیلی خوب اما فراموش نه کن

خوب شاید میشود که گوشتِ بَره  
یا گوشتِ گوسفند یا گوشتِ بُز  
بستانم — اما میخواهید که گوشت  
را بریان یا آب بزنم

قدری قهوه با شیر و شکر و هر قسم  
گوشت که پیدائی و اگر گوشت  
پدست نیاید (میسر نشود) پس چند  
نخم مرغ باید به بزی

خیر گوشت آب پزانی پسندم بهترین  
 است که آنرا کباب کنی — و حالا  
 بگیر هیزه داری آتش در این  
 زیرا امشب قدری

سرد است

کدام جا خوب است      البته کاروانسرا بهتر است زیرا چایار  
 خانه خیلی کوچک است

(آیا) لازم است که چیزی برای  
 راه از اینجا به بری

لحاف و دوشک و بالشها (پشتیها)  
 و باقی اسباب رختخواب من بجا  
 است

قند و چای (چاهی) بجا گذاشته  
 خیل خوب مرخصی شب بخیر  
 تو خورجین است  
 شب بخیر صاحب خدا حافظ شما

## Eighteenth Lesson.

### Arabic Broken Plurals in Persian.

§ 157. Very few Arabic masculine nouns form<sup>1</sup> their plurals regularly in accordance with § 150. Most masculines and many feminines have what is known as a *Broken Plural*, so styled because the noun is *broken* (as it were) to allow of the insertion or omission of a vowel or of more than one. The new word thus formed is in reality a noun of *multitude* of the singular number and feminine gender, but it takes the place of the obsolete or rarely used regular plural, and is hence styled the plural of the noun or adjective from which it is derived. In practice, the simplest way to learn these Broken Plurals is to learn the nouns given as examples in the following lists, and

<sup>1</sup> The most important classes of nouns that form their plurals regularly are Participles of the various Voices of the Verb (Lesson XX), except the Present Participle of Voice I. when used as a *noun* (it is generally an adjective and is then used with a regular plural.) The Infinitives of all the Voices except that of Voice I. (which has a broken Plural) take the Plural in ات — (*ât*).

to take them as models upon which to form the plurals of other nouns of the same measure (*vazn*). It will be found that the task is a very simple one, especially if the broken plural of every new word be learnt along with the singular. In the singular attention must be paid mainly to the number of consonants in a word (it being remembered that in the Arabic Alphabet every letter is accounted a consonant).

§ 158. The addition of the feminine termination *ة* (or *ت*) to form a new noun rarely removes the noun (or adjective) thus formed from the category under which it would fall if it had not this final syllable. This will be noticed under each of the Models now to be given.

Under each Model the most common and necessary forms come first and the rarer ones at the end.

§ 159. Model I. Nouns formed of *two* Consonants of which the latter is doubled (*tashdīd*).

*Singular.*

*Plural.*

(1) *حَدّ* (*hadd*), limit, bound: *حُدود* (*hudūd*).

(2) *سِرّ* (*sirr*), a secret, mystery: *أسرار* (*asrār*).

(As these classes of nouns have really *three* consonants [since *حَدّ* is a contraction for *حَدَد* and *سِرّ* for *سِرَر*], therefore this Model is practically the same as the second Model, examples 1 and 2.)

§ 160. Model II. Nouns of *three* consonants.

*Singular.*

*Plural.*

(1) *أَمْر* (*amr*), a command, *أُمُور* (*umūr*), matters (*v.* matter. § 167).

(2) *حُكْم* (*hukm*), an order. *أَحْكَام* (*ahkām*).

Sometimes assimilation occurs in the Plurals of words of these classes, and occasionally a root letter that is omitted in the singular recurs in the plurals: as, S. *يَوْم* P. *أَيَّام* (for *أَيَّوَام*); S. *بَاب*, P. *أَبْوَاب* (for *أَبَاب*); S. *مَال*, P. *أَمْوَال* (from *مَوَال*).

Less usual forms falling under this model are: —

*Singular.**Plural.*

- (3) بَحْرُ (baḥr), sea, ocean. بَحَار (biḥār).

(So also with the termination ۛ or ۛت)

خَصَلَت (khiṣlat, khāṣlat), peculiarity. خِصَال (khiṣāl).

- (4) اَرْض (arṣ), the earth, a country. اَرَاذِي (arāzi).

(So with the termination ۛ).

اَيْلَة (laileh), night. اَيَالِي (layālī).

- (5) نَبِي (nabī), prophet. اَنْبِيَاء (anbiyā).

- (6) صَبِي (ṣabī), lad. صِبْيَان (ṣibyān).

§. 161. Model III. Nouns of *four* consonants, of which the *second* is *alif*.

*Singular.**Plural.*

- (1) عَامِل (‘āmil), agent, factotum. اَعْمَال (‘āmaleh),<sup>1</sup> [§ 170] اُمَم (ūmmāt).

- (2) كَاهِن (kāhin), priest, magician. كَهَنَة (kāhaneh).

- (3) شَاعِر (shā‘ir), a poet. شُعَرَاء (shu‘arā).

Less usual are the following measures:

- (4) صَاحِب (ṣāḥib), owner (Ar. أَصْحَاب (aṣḥāb, companions of Muhammad, etc.)

- (5) قَاضِي (qāḏī) ecclesiastical judge. قُضَاة (quḏāt).

- (6) رَاهِب (rāḥib), monk. رُهَبَان (ruhbān).<sup>1</sup>

- (7) سَاحِل (sāḥil), shore, coast. سَوَاحِل (savāḥil).

(So also the latter form with ۛ or ۛت added: —

لَازِمَة (lāzimeh), adj., f., necessary. اَوَازِم (lavāzim), n. f. necessities.

- (8) وَاَقِعَة (vāqi‘eh), an occurrence. وُقَايِع (vaqāyi‘).

<sup>1</sup> In Persian used in the sense of a singular.

§ 162. Model IV. Nouns of *four* consonants, of which the *third* is *ى*.

<i>Singular.</i>	<i>Plural.</i>
(1) حَكِيم ( <i>hakīm</i> ), sage: doctor	حُكَمَاء ( <i>ḥukamā</i> ).
(2) طَبِيب ( <i>ṭabīb</i> ), physi- cian.	أَطِبَّاء ( <i>aṭibbā</i> ).
Adj. (3) كَرِيم ( <i>karīm</i> ), kind, gracious.	كَرَام ( <i>kirām</i> ).
(4) طَرِيق ( <i>ṭarīq</i> ), road, way.	طُرُق ( <i>ṭuruq</i> ).

§ 163. Model V. Nouns formed of *four* consonants, of which the third is *alif*.

<i>Singular.</i>	<i>Plural.</i>
(1) كِتَاب (( <i>kitāb</i> ), a book.	كُتُب ( <i>kitub</i> ).
(2) لِبَاس (( <i>libās</i> ), a garment, raiment.	أَلْبِسَة ( <i>albiseh</i> )

§ 164. Model VI. Nouns formed of *four* consonants, but of other than the measures mentioned under the three last models.

<i>Singular.</i>	<i>Plural.</i>
(1) مَسْجِد ( <i>másjid</i> ), a mosque.	مَسَاجِد ( <i>masājid</i> ).

This method of forming the plural is used even when the feminine termination *ة* or *ت* is added. However much the form of the noun in the singular may vary from (1), in the plural the model is followed, except in the very few nouns that fall under (2) and (3). E. g.

نَصِيحَة ( <i>naṣīḥat</i> ), advice.	نَصَائِح ( <i>naṣāyih</i> ).
دَعْوَى ( <i>da'vī</i> ) or دَعْوَى ( <i>da'vī</i> ), claim.	دَعَاوِي ( <i>da'āvī</i> ).
رِسَالَة ( <i>risāleh</i> ), a tractate.	رِسَائِل ( <i>rasā'il</i> ).

Very rare are the following formations:

(2) قَيْصَر (Qaiṣar), Caesar, قَيَّاصِرَه (Qayāṣireh).  
emperor.

(malāk) مَلَك (for مَلَاك (mal'ak), مَلَايِكَة (malā'ikeh, ma-  
angel. tā'ik).

Adj. (3) اَسْوَد (asvad), black. سُودَان (sūdān).

Other examples of (2) are اَفْغان Pl. اَفْغانِه (Af-  
ghāns); اَسْقَف Pl. اَساقِفَه (bishops); اَرْمَنِي Pl. اَرامِنِه (Ar-  
menians).

§ 165. Model VII. Nouns formed of *five* con-  
sonants, the *fourth* of which is a Weak Letter (*alif*,  
*vāv* or *yē*). However much the form of the singulars  
of this class of nouns may vary, the plural is formed  
on the one model, as will be seen.

Singular.	Plural.
سُلْطَان (sultān), Sultan, ruler.	سُلَاطِن
قانون (qānūn), law.	قَوَانِن
مَكْتُوب (maktūb), written.	مَكَاتِب
تَدْبِير (tadbīr), plan, device.	تَدَايِر

If the 2<sup>nd</sup> and 3<sup>rd</sup> consonants in such words are  
the same (i. e. a *tashdīd* letter, as دُكَان for دَكَّان), the  
plural still follows the usual form: as

دُكَان (dukān), a shop. دُكَانِین

All the words given under these models are  
actually in frequent use in Persian, and a very large  
number more are formed in accordance with the  
same rules.

#### Notes.

* Ūmar ibnu'l Khattāb, name of a Caliph.	* p'shkāsh, a present (to a superior).
Salmān, a noted Persian convert of Muḥammed.	saughāt, a present on returning from a journey.
rahmatu'llāh 'alaih, God's mercy on him!	judā, separated, separate.
Janāb i Salmān, his honour Salmān.	gul i yākkeh } brooch. gul i sīneh }
	amīzish, mixture.

<sup>1</sup> On this model is (wrongly formed) خَوَانِن the plural of the Turkish word خان (*khan*, — a title).

*qūt*, food.

*bāndagi*, service of God.

*Īzād*, God (old Persian).

*sāir* all the rest (of).

*Hunūd*, Indians (pl. of *Hindū*).

*ala'lkhusūs*, especially.

*har chih zūdtar*, as quickly as possible.

*ta'āruf*, a present (to an equal).

*bār* (jeweller's word), alloy.

*ābdār* (of a jewel), of the first water.

*zārar kārden*, to suffer loss, to lose.

*sigār*, cigar.

*qāb*, a thing for holding, case.

*qūtī*, a small box.

*kibrīt* matches (sulphur).

[Note: Articles of gold and silver are sold by weight, one *kran* a *miqdāl* for silver, *plus* about at least half as much again for the carving, etc.]

### Exercise 35.

#### حکایت چهارم

چون نوبت خلافت بعمربن الخطاب رسید جناب سلمان فارسی رحمه الله عليه را حاکم شهری از بلاد شام گردانید و برای او پنجهزار درهم وظیفه مقرر ساخت — جناب سلمان از برگ خرم زنیل میافت و از آن قوت خود میکرد و پول وظیفه را بنام خدا خیرات میداد — پرسیدند چرا از پول وظیفه نمیخوری — فرمود می ترسم که چون آنرا صرف خود آکهای لذیذ کنم بقدر لذت آنها نتوانم بندگی بنمایم و بر حساب دادن آن توانائی نداشته باشم — حاصل مطلب — ترس ایزد کمان ایمانست و خیرات نمودن جمال آن

### Translation 36. — A Tale.

Some of (*az*) the historians of ancient Greece have related (*hikāyat kārden*) wonderful fables concerning the habits and customs of the people of India, one of which is the following (this, that): — In that country there is a sandy desert, where on account of the dryness and aridity (*bī-ābī*) there is no population (*ābādī*). In that terrible wilderness there are found enormous ants, which are smaller than dogs but larger than foxes, and these ants dwell under the ground in such a way that, having dug away the soil they cast (pour) out the sand (sands) in the same manner that ordinary ants in other (*sāir i*) countries do (thus), and

in (those sands) the sand which they throw out there are pieces of gold. Accordingly, those Indians (*Hunūd*) who purpose to go in-search-of that gold devise a plan in this way. Every person yokes together three camels, one of which must be a female, in such a manner that the female camel (may be) is between those two male camels: and that female camel should have been recently separated, from her young one (*kūrreh*) since under those circumstances (in that state) camels are particularly swift. Their master mounts that female camel, and, when he has filled his sacks with (*az*) that sand, he urges on the camels as quickly as possible, in order that, having got beforehand with the ants (*šibqat jūstan bar*), they may flee, lest those ants, having run after them, should tear them in pieces (*pāreh pāreh kārdan*). Having thus got possession of (*bi-chang ūvārdan*) the gold, they sell it to foreign merchants.

## Conversation.

## جواهری

## مُشتري

خیلی خوب صاحبِ بنده خیلی چیزها دارم که امیداست سرکار شما بعضی از آنها را به پسندید بنده هرگز نمیخواهم که جنابعالیرا بفروشم — خیر صاحب قیمتِ دُرست هر چیز را بیان میکنم — به بینید مرواریدهای این گل یخه همه شاهوار است و طلای آن نیز خالص است و بی آمیزش (بار) — ملاحظه فرمائید که چه قدر این لؤلؤها آب دار است خیر صاحب قیمتِ زیاد نمیخواهم بنده فقط قدری نفع میخواهم — این گردن بند صد تومان می آرد اما آنرا بسرکار شما هشتاد تومان میفروشم

امروز میخواهم دوسه چیز کوچک بخرم که برای تعارف کردن خوب باشد اما باید قیمت چیزهای خود را ارزان بگوئید زیرا مدتی است که در این مملکت بسر میبرم و قیمت چیزها را بخوبی میدانم

عیب ندارد اما من پادشاه ایران نیستم پس نباید از بنده قیمت عظیم بخواهید

ممنون شما هستم — مگر نمیدانید که بخان صاحب خودم آنرا به هفتاد



و پنج تومان خریده ام اما چون  
 این اول دفعه است که سرکار  
 اینجا تشریف آورده اید پس آنرا  
 به هفتاد تومان بردارید — هرگز  
 آنرا باین قیمت نمی فروختم جز  
 اینکه حالا حاجت به پول دارم  
 (پول لازم دارم)

چیزی مثل آن چهل تومان نمی  
 ارزد

نمی شود زیرا اگر آنرا به شخصت  
 تومان می فروختم ضرر عظیم  
 میکردم

خیر بهیچوجه اما اگر بخواهید بجاه  
 تومان میدهم

بیشتری ارزد صاحب نمیتوانم باین  
 قیمت بفروشم — اما این قاب  
 سیکار را به بینید از طلاست و اگر  
 بخواهید چندتای دیگر از نقره  
 هم دارم

پس بجاه و پنج تومان میدهم اما بیشتر  
 نمیدهم — و آن قدر پول نمیدادم  
 جز اینکه میخواهم چیزی بگیرم  
 بجهة سوغات از برای دوستی که  
 در وطن خود دارم

آنرا کمتر از ده تومان نمی فروشم  
 دو تومان می ارزد اما بیکتومان  
 ونیم میدگیرم

قیمت این دست بند چیست  
 و این قوطی کبریت را

خوب به بیکتومان میدهم — التفات  
 سرکار زیاد

وزن آنرا به بینید چه قدر است —  
 وزن پنج مثقال است و مثقالی  
 یک قران ونیم میباشد — تمام  
 قیمتش هفت قران ونیم میشود

## Nineteenth Lesson.

### Irregular and double Plurals.

§ 166. Some Arabic nouns which form their Plurals irregularly occur in Persian. The chief of these are: —

#### Singular.

انسان (*insān*), man (*homo*).  
 \* أَخ (*akh*), brother.  
 \* أُخْت (*ukht*), sister.  
 \* فَم (*famm*), mouth.

#### Plural.

نَاس (*nās*), human beings.  
 إِخْوَان (*ikhvān*), brethren.  
 أَخَوَات (*akhavāt*), sisters.  
 أَفْوَاه (*afvāh*), rumour.

- \* ماء (*mā*), water.      \* مِیَاه (*miyāh*), waters.  
 قُوَّت (*quvvat*) strength, power. \* قُوَا (*quvā*) powers.  
 قَرْیَه (*qāriyeh*), town.      \* قُرَا (*qurā*), towns, cities.

Those forms which are marked with an asterisk are very rarely used in Persian. It will be noticed that sometimes there is a difference of meaning between the singular and the plural. *Akh* (اخ) is in Persian used principally in the form أَخَوِي (*ākhavi*) to mean 'my brother', which *should* be أَخِي (*ākhī*): sometimes أَخَوِيَّیْیِی (*ākhavi-yi man*) is said with the same meaning. *Ikhvān* is used in the religious sense of 'brethren' principally. *Akhavāt* (أَخَوَات) is used in such expressions as 'sister languages'.

§ 167. Other Arabic nouns take two or even more different Arabic plurals in Persian, some of which are irregular. These have often different meanings. The principal are:

## Singular.

## Plurals.

- |  |   |
|--|---|
| ابن ( <i>ibn</i> ), son.                       | بَنَی ( <i>banī</i> , for <i>banīn</i> , § 156), sons: ابناء ( <i>abna</i> ), sons (in a figurative sense). |
| أمر ( <i>amr</i> ), affair, command.           | أُمُور ( <i>umūr</i> ), affairs; أَوَامِر ( <i>avāmīr</i> ), commands.                                      |
| بیت ( <i>bait</i> ), verse, (house).           | أَبْيَات (( <i>abyāt</i> ), verses; بُيُوت ( <i>buyūt</i> ), houses.  |
| شیخ ( <i>shaiikh</i> ), old man (a title).     | شُيُوخ ( <i>shuyūkh</i> ), old men; مُشَايِخ ( <i>mashāikh</i> ), elders.                                   |
| شُرْط ( <i>shart</i> ), condition, wa-<br>ger. | شُرُوط ( <i>shurūt</i> ), شُرَايِط ( <i>shu-rāit</i> ), conditions.   |
| کاتب ( <i>kātib</i> ), a writer, a scribe.     | کُتَّاب ( <i>kuttāb</i> ), copyists; کُتَبَه ( <i>katabeh</i> ), scribes.                                   |
| اسم ( <i>ism</i> ), a name.                    | أَسْمَا ( <i>asmā</i> ) and أَسْمَايِ ( <i>asāmī</i> ), names.  |
| فَتْح ( <i>fath</i> ), victory.                | فُتُوح ( <i>futūh</i> ), conquest; فُتُوحَات ( <i>futūhāt</i> ), victories.                                 |

دوا (davā), medicine.	دَوَائِج (davājāt), medicines.
نور (nūr), light.	ادویه (advīyeh), spice: pl. ادویجات (advīyajāt), spices.
خادم (khādim), a servant.	انوار (anvār), lights; نیران (nīrān), a fire.
	خُدَام (khuddām), servants: خدم (khādam), retinue.

§ 168. Some Arabic nouns end in what is known as 'the ة of unity', and they drop this to make their meaning general, which has often the effect of expressing a plural signification. The original difference between the general form and the proper plural is well seen in the following word.

Singular.	General form.	Plural.
شعره (shā'reh), a single hair.	شعر (sha'r), the hair(of the head).	شوار (shī'ār) شعور (shu'ūr) أشعار (ash'ār) } hairs.

Often, however, such words have not in Persian any plural form, but use the general form as a plural.

Singular.	General form.	Plural.
حرف (hīrfat), an industry.	حرف (hīraf), industries.	—
شجره (shājareh), a tree.	شجر (shájar), trees (in general).	أشجار (ashjār), trees.
بلده (báladeh), small town.	بلد (bálad), town.	بلاد (bīlād), a country, region. بُلْدَان (buldān), towns.

Singular.	General form.
مِلَّت (millat), a sect.	مِلَل (mīlal), sects, communities.
دَوْلَت (dāulat), a state, wealth.	دُول (dīval), states.
أُمَّة (ummat), a people, religious community.	أُمَم (umam), communities.
نِعْمَت (ni'mat), favour.	نِعَم (ni'am), favours.

All such words in all their forms are feminine: e. g., "The Great Powers of Europe", دُولِ مُظَّمَّةٔ اُرُوب (dīval i mu'azzameh-y-i Urūp): "The United States of America", دُولِ مُتَّحِدَةِ یَنگِی دنیا (dīval i muttāhīdeh-y-i Yāngi Dunyā).

§ 169. The two following rules are observed in Persian in reference to certain classes of Arabic nouns and adjectives: —

Rule I. An Arabic noun feminine, *singular or plural*, if followed by an *Arabic* adjective, requires that adjective to be in the feminine *singular*: as,

اُمُورِ سِیَاسِیَّه (umūr i siyāsīyyeh), political affairs.

وَقَائِعِ مُهِمَّه (vaqā'ī' i muhimmeh), important events.

سُلَاطِینِ سَاسَانِیَّه (Salātīn i Sāsānīyyeh), the Sāsānian kings.

مُلُوكِ مَازْبُورِه (mulūk i mazbūreh), the kings aforesaid.

مَلَائِكَةُ مُقَرَّبَه (malā'ikeh-y-i muqārrabeh), the angels nearest (to God).

Often, however, but not always (as the above examples shew), if the noun in the plural denotes *men* or *angels*, the adjective is put in the proper Arabic plural form: as,

اَنْبِیَاءِ اَطْهَار (anbiyā'-i athār), the pure prophets.

حُكَّامِ كِرَام (hukkām i kirām), gracious governors.

Rule II. Arabic cardinal numerals between 3 and 10 (inclusive) may be used with Arabic nouns, in which case the adjective follows the noun and is united to it by *izāfeh*, in accordance with the Persian idiom in reference to most other adjectives, not cardinals. But the noun must be in the *plural* and the adjective in the *feminine singular*: as, اَنْجِلِ اَرْبَه (anājil-i ārba'ah), 'the Four Gospels'. Contrast the Persian equivalent اِنْجِلِ چَهَار (chahār Injīl), in which the numeral *precedes* the noun and the latter is in the *singular*.

"Yāngi Dunyā, 'the New World': *yāngi* is Āzarbāijāni Turkish for 'new'. The United States are also in Persian newspapers often called اَتَاژوْنِی, an attempt at writing *États Unis* in Persian letters!"

§ 170. A number of Arabic words in the plural are used with a singular meaning in Persian. In order to express the plural, the Persian plural termination ان (*ān*) or ها (*-hā*) is then added. Examples: —

<i>Singular.</i>	<i>Ar. Plural.</i>	<i>Persian Plural.</i>
رَبُّ ( <i>Rabb</i> ), Lord (used of God only).	أَرْبَابُ ( <i>arbāb</i> ), a peasant proprietor, or the headman of a village.	أَرْبَابَاتُ أَرْبَابَانَ أَرْبَابَاهَا ( <i>arbābhā, arbābān, arbābāt</i> ).
نَايِبُ ( <i>nāib</i> ), vice-gerant: policeman.	نَوَابُ ( <i>navvāb</i> ), a title.	نَوَابَانَ نَوَابَاهَا ( <i>navvābhā, navvābān</i> ).
عَامِلُ ( <i>āmīl</i> ), agent.	عَمَلَةٌ ( <i>āmaleh</i> ), a workman, labourer.	عَمَلَاتُهَا عَمَلَاتُهَا ( <i>āmālahhā, āmalahhā</i> ). (§ 152.)

§ 171. Any Arabic noun used in Persian may take the ordinary Persian plural terminations (§ 31) instead of forming its plural in accordance with the Arabic rules. But Arabic plurals are very extensively used in Persian with Arabic nouns both in speaking and in writing.

### Notes.

<i>Bi-sār būrdan</i> , to spend time, live.	<i>āshpaz</i> , a cook.
<i>sūrmeh</i> , collyrium (to brighten eyes).	<i>Hāzrat i Vālā</i> , His Royal Highness.
<i>pai būrdan</i> , to follow, turn to.	<i>hamshikār</i> , hunting-companion.
<i>Khudā-rastdeh</i> , (one who has attained to (a knowledge of) God.	<i>bildarchīn</i> } a quail.
<i>dam zādan</i> , to cavil, ask why and how.	<i>kaukārāk</i> }
<i>dārājeh</i> , (spiritual) rank, degree.	<i>va'deh khvāstan</i> , to invite.
<i>ūjrat</i> , wages.	<i>sabziyāt</i> } vegetables.
<i>tukhm</i> , (seed), egg; <i>t. āvardan</i> to lay an egg: (fully, <i>tukhm i murgh</i> ).	<i>tarakārī</i> }
<i>murgh</i> , a hen, a fowl.	<i>sib i zamīnī</i> (pomme de terre), potato.
<i>nasīyyat</i> , on credit.	<i>kālam i Farāngī</i> , cauliflower.
<i>bāmdādan</i> , on the morrow.	<i>bādinjān</i> , egg-plant fruit (in India <i>Brinjal</i> .) — <i>Farangi</i> , tomato).
<i>chāndī</i> , (for) some time.	<i>shūrva</i> , soup.
<i>add nāmī-kard</i> , would not pay.	<i>turūbcheh</i> , radish.
<i>kadkhudā</i> , headman of a village.	<i>‘ainū’nnās</i> (ananas), pineapple.
	<i>purtuqāl</i> , a lime.
	<i>azgīl</i> , a medlar.
	<i>ālūbālū</i> , sour cherry.

*maktûban*, in writing.  
*jûjeh*, a chicken.  
*aqâllan*, at least.  
*ittifâqan*, by chance.  
*zarâng*, clever, 'cute.  
*chigîtnagî*, state of affairs.  
*qâhqaheh*, loud laughter.  
*pishkhdmat*, table-servant.

*gîlts*, sweet cherry.  
*tût i Farângî*, strawberries.  
*âln*, plum.  
*âlûcheh-y-i sabz* } greengage.  
*gâujeh* }  
*klâneh-y-i miz*, drawer of a table.  
*sukhtehdân*, ashtray (for cigars).

## Exercise 37.

## حکایتِ پنجم

زاهدی پیوسته مردمانرا بطرفِ خدا میخواند و شب و روز  
 در فراهم نمودنِ مُریدان و مواعظه کردن بدیشان بسر می بُرد -  
 چون چشم خردش سُرْمهٔ بصارت یافت و از عالمِ ظاهر بعالمِ باطن پی  
 بُرد همه را پیش از خود رسیده در گامِ ایزدی دیده متحیر شد -  
 پس خدمتِ بزرگِ زمانه رفت و از وی تفصیلِ این راز را پرسید  
 - گفت که تا تو نادان بودی همه را نادان می پنداشتی حالا که  
 دانا شدی همه را خدا رسیده یافتی - حاصلِ مطلب - در قدرتِ  
 الهی دم نباید زد و هیچکس را بحشم حقارت نباید دید بلکه باید که  
 هر شخص خود را از همه پست تر بینگارد تا بدرجهٔ که مقصودِ اوست  
 برسد - بیت -  
 افتادگی آموز اگر تشنهٔ فیضی - هرگز نخورد آب زمینی  
 که بلند است<sup>1</sup>

## Translation 38. - A Tale.

A labourer lived a long time in foreign (distant) countries, and, having at last returned to his native-land, and having soon wasted all the money (monneys) which he had saved (heaped up) from his wages, reached the extremity of poverty and impecuniosity. One day, having entered a small village, he went to

<sup>1</sup> This refers to the Persian custom of making plots of ground intended for cultivation *lower* than the adjoining water-courses in the fields, so that they may be easily flooded when desired. The paths and other elevated patches of ground remain dry, as the water does not rise so high.

a well-known shopkeeper, and asked him for (asked from him) a dozen (twelve) cooked eggs on credit, and having got them he ate them at dinner-time: and next day, having set out, he went to his own village. When some time elapsed and that labourer would not pay his debt, the (that) shopkeeper, having laid a complaint in writing against (having made . . . from) him before the headman of that village, said, "Such and such a person has bought on credit (has made credit) from me twelve cooked eggs, and until now has not given the money for them (of it), and on that account has caused me great loss; for from those twelve eggs twelve chickens would have been produced for me, and every chicken, on becoming a hen, would have ere this laid at least some hundreds of eggs, from which a large number of (*basā*) other chickens would have come into existence (*padīd āmadan*)". And in this very manner that covetous shopkeeper claimed (was claiming) an enormous sum. When that impecunious fellow heard this, having gone into a wineshop he desired to forget his ill-luck in wine (having drunk wine). There he happened to meet (by chance he met) a clever clerk (*kātib*) who (that that clerk), having enquired the state-of-affairs, said to him, "Dear friend, be of good cheer, for, if you put your matter into my hands (entrust your matter to me), everything will turn out (*shūdan*) all right (*durūst*)". The labourer, having thanked him (*izhār i mamnūniyyat kārđan*), went to the headman and said, "Such and such a clerk is my attorney (*vakīl*) and will soon be present to answer (having become present will give answer) in my stead". The headman, having for a long time waited for (having become expectant of) that clerk, when he did not come, sent in search of him and asked him, saying, "Well, so and so (*ai fulān*), why hast thou wasted my time? since I have been looking out for you for some time (it is a space — *muddat* — I draw the expectation of thee)". He said, "Sir, I was cooking peas, for I wanted to plant (having planted) them (it) in my garden and to see what will come of it (what will become)". The headman, having laughed aloud, said, "You fool (*ai*

*ahmaq*), do you not know (thou knowest not) that cooked peas never grow?" He said, "Sir, if it is so, then when does a chicken come out (come up) of (from) a hen's egg that has been (may have been) cooked?" The headman, on hearing this, rejected that shopkeeper's complaint.

## Conversation.

آقا

پیش خدمت

آقا امروز برای شام چه قسم گوشت  
میل میفرمائید

خوب گوشت خرکوش یا چند اردک  
یا کبوتر یا بلدرچین (کوکرک) یا  
هر قسم گوشت حیوان شکاری  
بدست بیاید دُرست کن —  
باید امروز شام خیلی خوب و  
فراوان باشد زیرا چند نفر  
دوستان خود را وعده خواسته ام

سبب زمینی لازم است و نیز اگر بتواند  
بهبتر این است که کلم فرنگی  
یا کلم عام و زردک و شلم و  
بادنجان و لوبیای سبز و عدس  
برای شوروا و ینیر آماده کند

بلی جز اینکه از پیاز و سیر نفرت دارم  
از اینجه که بوی آنها خیلی بد است  
— اقا آیا هیچ قسم میوه

خیر آقا پیدا نمی شود زیرا گوشت  
آهو در اینجا نمی آورند و بدست  
هیچکس نمیرسد جز اینکه حضرت  
والا یا یکی از همکاران او آنرا  
بطور تعارف برای کسی بفرستند

خیلی خوب باشیز خبر میدهم —  
و چه قسم سبزیجات (ترکاری)  
باید به پُرَد

دیروز در بازار تریچه و کرکس و پیاز  
و نخود فرنگی و بادنجان فرنگی  
آنها را می پسندید

در این موسم هر چیز باید نه فقط  
فراوان بلکه ارزان هم باشد  
— دوستان من خرما و انجیر و  
انگور و آلو و آلوچه سبز  
(گوچه) و گردو و فندق و پسته  
را بهتر از آن انواعی که ذکر کردی  
می پسندند

بلی لازم است و نیز قار سیگار  
مرادر آن خانه میزبید کن و آقا

بلی آقا میوه فراوانست مثلاً شفتالو و  
شلیل و هلو و انار و عین الثناس  
و به و گلابی و زردالو و نارنگی  
و مدنی و پرتقال و ازگیل و  
خرنوبه و هندوانه و سیب و  
بادام و آگوبالو و گیلان و نوت  
فرنگی و نرجیل در بازار دیده ام

خیلی خوب آقا آنها را میستانم —  
آیا چاهی و قهوه و قلیان و گز و



هر قسم مرتبا و شیرینی نیز لازم      با کبریت و سوخته دان توی  
 نیست      سینی حاضر کن تا هر وقتیکه میگویم  
 خوب آقا هر چیز را از پیش حاضر میکنم      هر چیز را بتوانی بزودی بیاوری  
 که موجود باشد      الآن سفره را پهن کن (بنداز)  
 زیرا باید بزودی تشریف آورند

## Twentieth Lesson.

### Voices of the Regular Arabic Triliteral Verb.

§ 172. As has already been explained (§ 147), the Root of the Arabic Verb generally consists of *three* Radical letters. From this root a number of *Voices* are formed by prefixing or inserting one or more of the *Servile* letters mentioned in § 147. (The nearest analogy to this in English is afforded by such verbes as 'to raise', 'to seat', 'to lay', formed somewhat similarly from 'to rise', 'to sit', 'to lie'.) All the voices formed from any root have a connexion in meaning, with one another and with the root, though in English their meanings have often to be expressed by quite different words. When the meaning of the root is known, it is not difficult to know the signification of each of its derivatives. This will be readily understood from the following Paradigm.

§ 173. Voices of *Kātaba*, 'he wrote' (کَتَبَ).<sup>1</sup>

§ 174. The voices are quoted and generally known by the numbers prefixed to each, *which must be learned*.

The Preterite is not used in Persian, but it is here supplied as a necessary link between the various Voices, and it is useful in shewing how the other forms are produced. Very few Verbal roots form all these Voices, but all may be produced from each root if required. A vast number of Arabic words used in Persian are formed from their respective roots in the manner shewn in the diagram. All the Infinitives are Verbal nouns, and (as used in Persian) most of the Present Participles Active and many of the Past Participles Passive are employed as nouns, though (as the name Participle implies) they may also be used as adjectives.

<sup>1</sup> (Vide the Table, p. 153).

Dictionary meaning of Preterite.	Explanation & General Meaning	Infinitive	Past Participle Passive	Present Participle Active	Preterite	Voice
He wrote.	Simple verb: primary meaning of Root.	كَتَبَ - كِتَابَةٌ (etc.) <i>kitābat - kathb</i>	مَكْتُوب <i>maktūb</i>	كَاتِب <i>kātib</i>	كَتَبَ <i>kātaba</i>	I.
He taught to write.	Strengthened, emphatic form of I.	تَكَلَّمَ <i>takātib</i>	مُكَاتَّب <i>mukāttāb</i>	مُكَاتِّب <i>mukāttīb</i>	كَتَبَ <i>kātaba</i>	II.
He corresponded.	To act as or become what is denoted by the Present Part. Act. of I.	مُكَاتَّبَةٌ - <i>mukāttāb</i>	مُكَاتَّب <i>mukāttāb</i>	مُكَاتِّب <i>mukāttīb</i>	كَتَبَ <i>kātaba</i>	III.
He dictated.	Causative of I.	اِكْتَابَ <i>iktāb</i>	مُكْتَاب <i>muktab</i>	مُكْتَب <i>muktab</i>	اَكْتَبَ <i>āktaba</i>	IV.
He enrolled, registered.	Action on oneself or for oneself.	تَكَلَّمَ <i>takātib</i>	مُتَكَاتَّب <i>mutakāttāb</i>	مُتَكَاتِّب <i>mutakāttīb</i>	تَكَلَّمَ <i>takāttaba</i>	V.
He (mutually) corresponded, become a correspondent of —	Mutually becoming to one another what Part. Act. of I. denotes.	تَكَلَّمَ <i>takātib</i>	مُتَكَاتَّب <i>mutakāttāb</i>	مُتَكَاتِّب <i>mutakāttīb</i>	تَكَلَّمَ <i>takāttaba</i>	VI.
It was written.	Passive of I.	اِكْتَابَ <i>iktāb</i>	مُنْكَاتَّب <i>munkāttāb</i>	مُنْكَاتِّب <i>munkāttīb</i>	اِنْكَبَ <i>inkātaba</i>	VII.
He wrote from dictation: registered himself.	Action on or for oneself (= V).	اِكْتَابَ <i>iktāb</i>	مُكْتَاتَّب <i>mukātāttāb</i>	مُكْتَاتِّب <i>mukātāttīb</i>	اِكْتَبَ <i>iktātaba</i>	VIII.
(Employed only when the root denotes a colour: not used in Persian.)						
He asked (wished) someone to write.	Causing or desiring the action of I. to be done for oneself.	اِسْتَكْتَابَ <i>istiktāb</i>	مُسْتَكْتَاب <i>mustakāttāb</i>	مُسْتَكْتَاب <i>mustakāttīb</i>	اِسْتَكْتَبَ <i>istakāttaba</i>	IX.
						X.

\* This is generally in Persian pronounced *mukāttāb*, and so in other verbs *i* takes *a* in Infin. III before the last radical. The *a* final often becomes *ā* in Persian.

§ 175. The prefixed or inserted **ت** is the remnant of a word meaning *self*. The **س** of Voice X. is a weakened form of the prefix of Voice IV. (originally in the Semitic tongues **ش** and meaning 'to make', then weakened to **س**, **ه**, and **أ**). The doubling (*tashdīd*) of the second Radical in Voice II. is the result of pronouncing Voice I. with greater emphasis: it accordingly adds force to the meaning of Voice I., if that Voice has a transitive meaning, and renders it transitive if it has not. The Infinitive of Voice II. is formed not from its preterite but from an adjective (of the form **كاتب**) derived directly from Voice I. and having sometimes an Active and sometimes a Passive Participial meaning: to this adjective the **ت** above mentioned is prefixed, and the word thus produced originally meant 'to produce such an effect *on* or *for* oneself'. The *mu* prefixed to all the Participles except those of Voice I. is the remains of a word which meant 'who' or 'which'. Voice VII. is formed by prefixing **ن** to Voice I., thus producing a Passive sense (it is doubtless the remains of a pronominal or demonstrative word): the **ل** prefixed in this Voice and in Voices VIII., IX. and X. is only to assist the pronunciation and *goes out* altogether when no longer needed for that purpose, e. g. when *mu-* is prefixed. Voice III. is formed by taking the Present Participle Active of Voice I. and turning it into a verb denoting 'to act as one doing such and such a thing': e. g. in this Verb 'to act as a *katib* or writer'. Voice VIII. inserts the **ت** instead of prefixing it: this Voice seldom occurs when Voice V. does, and is really (originally) an optional form of that Voice, used in its stead when euphony requires. Voice IX. is really formed from adjectives denoting colours (which in Arabic in the masc. sing. generally prefix *ahf* to their trilateral root, as **أَسْوَدَ**, *aswad*, 'black'; **أَحْمَرُ**, *ahmar*, 'red'): and the verb denoting to produce that effect, to grow of that colour, is made by merely *tashdīd* the last radical: as **أَحْمَرَا** (**أَحْمَرُ**), 'to grow red', 'to blush'. It will thus be understood how little there is really mysterious about the origin of the various Voices and tenses of the Arabic verb.

§ 176. The *second* vowel in the Preterite of Voice I. is sometimes *i* (ـي), sometimes *u* (ـو) instead of being, as here, *a* (ـأ): but this does not concern the student of Persian. The form of the Infinitive of Voice I. also varies, and a single root has frequently several different forms of *this* infinitive. Except in these few matters and in the instances in which (*vide* Lesson XXI.) euphony demands a contraction or the assimilation of certain letters to one another, there is *no irregularity* in the formation of the different parts of the Arabic Trilateral verbs, all being formed according to the Paradigm given in § 173.

It will be a most useful exercise for the student to form from other Arabic roots (e. g. from **قَبَلَ** [Inf. I. **قَبْلٌ**], *علم*

[Infin. I. *عَمَل*: Pret. I. *عَمِلَ*], عمل [Infin. I. *عَمَل*] words in accordance with the Paradigm, and to trace out their meanings.

When it is desirable to find the root of a word, this is done by striking out the formative letters: e. g. the root of *إِسْتِغْبَال* (*istiqbāl*) is *قَبَل*, and *istiqbāl* is Infin. X. of that root.

### Notes.

*Habīb*, a man's name.

*Hajjāj*, a tyrannous governor of Arabia under Caliph 'Abdu'l Mālik.

*Bāsrī*, native of Baṣreh.

*Khudjeh Hāsan*, a man's name. *ishān*, = he, she (said out of respect).

*'alaihī'rrahmah*, on him be mercy. *rahmatu'llāh 'alaih*, God's mercy on him.

*'Ajāmī*, non-Arabian; Persian. *sāuma'eh*, hermit's cell.

*namāz*, Muhammadan stated prayers (offered 5 times daily). *daur i ūrā giriftan*, to surround him.

*chandān kih . . . kāmtar*, the more . . . the less.

*qadīmū'l ayyām*, ancient times.

*Lāndan*, London.

*sanjīd*, a pin.

*inshā'allāh*, please God.

*ṣarfel-jūd*, saving, careful, economical.

*bachcheh-gūrbēh*, a kitten.

*tashrif biydtvarid tū*, come in.

*b'ismillāh*, (in God's name), — said in inviting one to enter, to sit down, to eat, etc.

*ruḥ bi-chahār mādneh*, a quarter to 4 o'clock.

*gardān(i)dan*, taking (a horse) out for exercise.

*dāvāndan*, making (a horse) gallop.

*qādam rāftan*, to walk (of a horse).

*yūrgheh rāftan*, to amble.

*yūrtmeh rāftan*, to canter.

*lūkkeh rāftan*, to trot.

*dāmāgh dāshān*, to be somewhat fresh.

*sarkāsh*, obstinate, stubborn, hard-pulling.

*Hān*, see! lo!

*kabūd (nīleh)*, grey.

*būr*, brown.

*kāhar*, bay.

*tūzī*, Arabian (not in use).

*asīl (naḥīb)*, wellbred, blood-.

*kūran*, chestnut-coloured.

*yābū*, pack-horse.

*tatimmeh dārad* = to be concluded.

### Exercise 39.

#### حکایتِ ششم

حجّاج ظالم حکم کرد که خواجه حسن بصری رحمة الله عليه را بکشند — ایشان بصومعه عجمی عليه الرحمة پنهان شده نماز مشغول گشتند — سپاهیان ظالم دور حبيب عجمی را گرفتند و پرسیدند که حسن بصری کجاست — ایشان گفتند که در صومعه من است و نماز میگذارد — سپاهیان داخل صومعه شدند چندانکه جستند کمتر یافتند — باز از حبيب عجمی پرسیدند که حسن کجاست

ایشان باز بصومه اشاره کردند - سپاهیان گفتند که تو زاهد معروفی چرا دروغ میگوئی در صومه کسی نیست - ایشان گفتند که شمارا خدا نابینا کرده است چون سپاهیان برگشتند خواجه بیرون آمدند و گفتند که ای حبیب از راست گوئی تو خدا مرا نجات داد - حاصل مطلب - راست گوئی در همه وقت بهتر است و شخص راست گو در هر دو جهان عزیز و برتر

#### Translation 40. A Tale.

In ancient times in the city of London there was a wealthy merchant, who took (gave a place) into his house a poor orphan and brought him up (was nourishing him). Although this child was so (small) young that the merchant did not appoint him to (over) any work, yet he himself, (loving toil) being diligent, and having devised some work for himself, busied himself in (of this, that) collecting lost pins. When he had picked up a number of them, he brought them to his master and gave them to him. The merchant was pleased and said, "Please God, by and by (after a little) this boy will turn out (become) a trustworthy and economical man". One day in that house a cat gave-birth-to some kittens, and that orphan obtained permission to rear one of them for himself. When that kitten grew up (became big), one day it happened that the (that) merchant, having laden one of his ships with (az) various kinds of merchandise (*amvāl va ajnās i tijāratī*), was sending it to a distant country, and he wished to go on board the ship and see whether (*kīh āyā*) everything was right (*bi-tartīb ast*). On the way as he went he met that boy holding (who had) his cat in his arms (bosom). He said to him, "Child, hast thou not something too to send across the sea for sale?" He said, "Sir, you well know that I am destitute and have nothing but this cat". The merchant said, "Well, send that cat, that having sold it they may bring back its price for you (thee)". The boy handed over his cat to one of the sailors and asked that they should sell it for him: and the ship started. (*To be concluded*).

## Conversation.

- صاحب تشریف دارند  
خیر صاحب بیرون رفته اند اما خانم  
تشریف دارند
- خدمت خانم عرض کنی که آیا میدانند  
که صاحب کجا رفته اند
- ممنون ایشان هستم اما حالا فرصت  
ندارم که شرفیاب شوم زیرا باید  
پی صاحب بروم چونکه با وی  
کار دارم
- خاتم فرمودند که صاحب ساعت سه  
ونیم یا ربع چهار مانده سوار شدند  
و از برای تفریح بیرون رفتند و  
شاید بطرف فلان فرشته باشند  
زیرا آن راه برای دواندن اسب  
خیلی خوبست
- خوب با نظرف میروم اما راه را خوب  
بلند نیستم
- اگر میخواهید بنده نیز همراه شما می  
آیم و راه را نشان میدهم زیرا  
لازم است که این اسب را قدری  
بگردانم
- چه عیب دارد بیا — در این کوچه  
باید اسبهای ما فقط قدم بروند  
زیرا سنگها برای سبب خیلی  
ضرر دارد
- بل ایضا سنگها بسیار است اما  
بزودی اسبها میتوانند یزعه روند  
و اسب شما چنین مینماید که دماغ  
دارد و میخواهد تند برود
- اسب من خیلی تیز رو است —  
حالا عیب ندارد که قدری یورطمه  
کنیم
- آن اسب شکی ندارم که از فرنگستان  
آمده است و اسبهای فرنگی بخوبی  
لکه میروند
- بل لکه رفتنش خوب و تند است —  
حالا که زمین نرم تراست اسبها را  
قدری بدوانیم
- هان صاحب آنجاست سوار آن اسب  
کبود (نیله) و دو صاحب دیگر  
همراه وی هستند که یکی شان  
اسب کزن و آن دیگر اسب بور  
یا کهر دارند
- اسب صاحب شما تند میروند و البته  
اسب اصیل (نجیب) میباشد
- بل اسب عربی (تازی) است اما  
این اسب که بنده سوار آن هستم  
اسب نیست یا بو است اما خیلی  
سرکش است و حالا نیز سرکشی  
مکنند

## Twenty-first Lesson.

### Arabic Verbal Forms (*Continued*): Verbs with Feeble Radicals, etc.

§ 177. In certain classes of Arabic Verbs a few contractions and other alterations of the foregoing scheme (§ 173) take place, mainly for the sake of euphony and to facilitate pronunciation. These occur mainly when one of the three Radical letters of the verb is a weak letter (ا — ي — و). These changes, however, take place in accordance with fixed rules, the most important of which we now proceed to mention.

§ 178. If the middle radical be ا — ي — or و, it is represented by *himzeh* (هـ) in the Present and Past Participle of Voice I.: as, from  $\sqrt{\text{قول}}$ , Pres. P. Act. قائل, Past P. Pass. مُقَوِّل; from  $\sqrt{\text{سأل}}$ , Pres. P. Act. سائل, Past P. Pass. مُسَوِّل; from  $\sqrt{\text{میل}}$ , Pres. P. Act. مايل, Past. P. Pass. مُؤَل.

§ 179. In Voice II., if the third radical be one of these three weak letters, the Infinitive adds هـ: as, from  $\sqrt{\text{قوى}}$  the Inf. of Voice II. is تَقْوِيَه (in Persian usually تَقْوِيَّت *taqvīyyat*).

§ 180. In Voice IV. if the third radical be و or ي it is dropped in the Infinitive: as from  $\sqrt{\text{اغوا}}$ , Inf. IV. اِغْمَاء. But if the 2<sup>nd</sup> radical be و or ي, it is dropped in the Infinitive IV. and هـ is added at the end of the word: as, from  $\sqrt{\text{اعون}}$ , IV. Inf. اِغَاة (Pers. اِغَاة).

In this class of Verbs the Pres. P. Act. IV. has ي and the Past. Part. Pass. IV. has ا (by contraction in each case) before the final letter: as, from  $\sqrt{\text{حيط}}$ , Pres. P. Act. IV. مُحِيط, Past. P. Pass. IV. مُحَاط (contracted from مُحِيط and مُحِيط respectively). If the first radical be ا or و, in Inf. IV. its place is taken by ي: as, from  $\sqrt{\text{وضع}}$ , Inf. IV. اِيضاح.

§ 181. In Voice VIII., if the first radical be a weak letter, it is assimilated to the inserted ت through-

out, so that this ت has the *tashdīd*: so from  $\sqrt{\text{وحد}}$  comes Infin. VIII. اِتَّحَاد (for اَوْتَحَاد); Pres. P. Act. مُتَّحِد (for مُوْتَحِد).

If the first radical be ص or ض, the letter ط is inserted throughout in Voice VIII. instead of ت: as, from  $\sqrt{\text{ضرب}}$ , Past. Part. Pass. مُضْطَرَب. If the first radical be ط or ظ, this letter is *tashdīded* throughout Voice VIII., instead of ت being inserted: as, from  $\sqrt{\text{طلع}}$ , Pres. P. Act. VIII., مُطَلِّع, Infin. VIII. اِطْلَاع (*ittilā'*).

If the first radical be ز, a د is inserted in Voice VIII. instead of ت: as, from  $\sqrt{\text{زيد}}$ , Infin. VIII. اِزْدِيَاد.

If the first radical be ت, د or ذ, it is usually *tashdīded* instead of having ت inserted after it in Voice VIII. throughout: as from  $\sqrt{\text{ذكر}}$ , Pres. P. Act. VIII. مُتَذَكِّر.

§ 182. In Voice X., if the 2<sup>nd</sup> radical be و or ی, it falls out in the Infinitive, and the ending • is appended: as, from  $\sqrt{\text{عون}}$ , Infin. X. اِسْتِئْمَانُ (in Persian اِسْتِئْمَانَات).

§ 183. In verbs which have ا for their first radical, this letter is changed to ؤ after the prefix مُ (*mu*): as, from  $\sqrt{\text{اخذ}}$ , Infin. III. مُؤَاخَذَة (*mu'ākhaẓeh*, sometimes pronounced *muvākhaẓeh* or even *muvākhlāẓeh*, the second *a* in such forms — Infin. III. — in ordinary Persian becoming *i*).

§ 184. A few other similar changes occur in Arabic Verbs of the classes mentioned, but as they are caused by the carrying out of the principles already illustrated, they present no difficulty. If a root contains *two* weak letters or otherwise comes under two of these rules, *both* operate: as, from  $\sqrt{\text{اذى}}$ , Infin. IV. اِذَاء (Vide § 180); from  $\sqrt{\text{وقى}}$ , Infin. VIII. اِتَّقَا (Vide §§ 181, 180).



§ 185. The Arabic words ذُو (Irreg. genitive Sing. ذِي, used as Nom. in Persian: Plural ذَوِي), 'owner', 'possessor', عَدَم 'nothingness', and غَيْر 'other than', are of frequent use in Persian in composition with other words of Arabic origin. Their use will be best understood from the following examples: ذُو الْجَلَال, 'possessed of glory, glorious, Lord of Glory' (said of God); ذِي شَأْن 'possessed of grandeur', 'grand', 'eminent': عَدَمُ مَعْرِفَت 'nothingness of knowledge', 'ignorance'; عَدَمُ قُوَّة 'nothingness of power', 'powerlessness': غَيْرُ مَعْلُوم 'other than known', 'unknown'; غَيْرُ مَرْمِي (ghair i mār'i), 'other than seen', 'unseen', 'invisiblé'; غَيْرُ مَحْدُود 'other than bounded', 'unlimited', 'boundless'.

§ 186. The following Arabic phrases are in constant use as single words in Persian, so that the student ought to learn their meanings. Many others will be found in Appendix A.

فِي الْجَمْلَةِ (fi'ljümleh) on the whole.	عَلَى الدَّوَامِ (āla'ddavam) continually.
فِي الْحَقِيقَةِ (fi'lhagiqeh) in truth.	عَلَى الْخُصُوصِ (āla'lkhusūs) especially.
بِأَفْعَلٍ (b'ilf'el) in fact.	إِلَى الْأَبَدِ (ila'lābad) forever.
بَعْدَهُ (bā'dahu) after it (him).	أَبَدًا لَا أَبَدَ (abadu'lābād) ever and ever.
بَعْدَهَا (bā'dahā) after her (them, of things).	فَوْقَ الْعَادَةِ (fauqu'l'ādah) extraordinary.
أَمَّا بَعْدُ (ammā ba'd) but next.	حَاصِلُ الْكَلَامِ (ḥāṣilu'lkalām) finally, in short.
عَنْ قَرِيبٍ (an qarīb) soon, shortly.	وغيره (vaghairah) etc.
أَلْقَاهُ (alqiṣṣeh) in a word, finally.	مَا جَرَا (mā jarā) what occurred, event.
هَكَذَا (hākazā) thus.	فِي مَا بَعْدَ (fi mā ba'd) for the future.
لِهَذَا (lihāzā) therefore.	مَعْدَا الْقِيَاسِ (ma'hāza'lqiyās) on this supposition.
مُعْهَذَا (ma'hāzā) besides this.	مُشَارًا إِلَيْهِ (mushārun ilaih) the person indicated.
مَابَقِي (mā bāqī) the remainder.	
فِي الْفَوْرِ (fi'lfaur) instantly.	

It will be noticed that in Arabic phrases whenever a long vowel immediately precedes a word beginning with the article *ال*, the said long vowel is pronounced *short*, as in the above examples.

### Notes.

<i>Mūsā'</i> , Moses.	<i>haif ast</i> , it is a pity.
<i>āla'nabiyynā</i> } on our Prophet	<i>alfāz</i> (Ar. pl. of <i>lafz</i> ), words.
<i>va ālaihi'ssalām</i> } and on him be	<i>maghshūtsh</i> , indistinct, confused,
peace.	inaccurate.
<i>Iblīs</i> , Satan.	<i>ahl i zabān</i> , those whose native
<i>Khaṣā'is</i> (Ar. pl. of <i>khaṣṣeh</i> ),	language it is.
peculiarities.	<i>muhāwāreh</i> , idiom.
<i>vasā'is</i> (Ar. pl. of <i>vāsvaseh</i> ) temp-	<i>zarbu'lmaṣāl</i> , proverbial: a pro-
tations of Satan.	verb.
<i>Kibriyā</i> , the Divine Majesty.	<i>bi-tarīq i ūlā'</i> ( <i>aulā'</i> ), far more.
<i>haiwān i darāndeh</i> , beast of prey.	<i>kūmak</i> , aid, help.
<i>zahreh</i> , bile; daring.	<i>hifz kārdaṇ</i> , to learn, learn by
<i>pūz</i> , snout.	heart.
<i>mu'allim</i> , a teacher.	<i>qavānīn</i> (Ar. pl. of <i>qanūn</i> ), laws.
<i>mītrā</i> (here), a teacher of lan-	<i>qavā'id</i> (Ar. pl. of <i>qā'idah</i> ), rules.
guages.	<i>ṣarf va naḥv</i> , grammar.
<i>muta'allim</i> , a student, pupil.	

### Exercise 41.

#### حکایت هفتم

روزی موسیٰ (علیٰ نبینا و علیہ السلام) ابلیس را دید بر سر  
 کوهی نشسته — پرسید که در دنیا کدام کس را دوست داری —  
 گفت جاهل بخیل را که از بندگی و عبادت او هیچ بدرگاه خدا  
 مقبول نمیشود — گفت که کدام کس را دشمن داری — گفت عالم  
 سخی را که پروردگار همه گناهان او را میآمرزد و همه طاعات  
 او را مقبول میفرماید — حاصل مطلب — علم و سخاوت بهترین  
 خصائص انسانست و بخل و جهالت بهترین وساوس شیطان —  
 سخی دوست خداست و بخیل دشمن کبریا

### Translation 42.

(Conclusion of the Tale of the Boy and the Cat.)

After some months that vessel reached an unknown island and cast anchor. When the sailors disembarked (came to the dry-land), they were informed that a

sovereign (*sultānī*) reigned (reigns) over that island: and when that sovereign heard that some foreigners (foreign persons) had arrived in (have become arriving of, *vārid ī*) his country, he commanded that they should be invited (so that they invited them) to lunch (that they may eat lunch) with him. But when they sat down at the royal table, they saw that, although there is plenty of (plentiful) food, yet it is impossible (not possible) to eat as much as even one morsel in comfort, because the king's palace is full of (*from*) mice and rats (mice small and large), which are so daring that (having dared to this limit) they snatch the morsels from the guests' hands. The sovereign, having become ashamed, said, "Whoever discovers (may discover) a remedy for (of) this calamity, I shall give him a large sum". Then one of the sailors said, "Your Majesty, I have a beast of prey, which, if you permit (if there be permission), will very speedily (with complete haste) completely destroy all these mice". When the king commanded, they brought that cat, and the cat busied herself in the chase in such a manner that after half an hour no mouse dared to (had daring of that, that it should) shew its snout. The king, having become extremely pleased (joyful), purchased that cat for a sack full of gold (*talā*), and in that manner that orphan became rich.

### Conversation.

مُعَلِّم (میرزا)

مُتَعَلِّم

البته اگر کوشش کنید بعد از چندی  
ترقی کرده میتوانید بخوبی فارسی  
حرف بزنید — اما شاید زبان  
فارسی را درهند آموخته اید  
زیرای بینم که تلفظ شما مغشوش  
است

آیا می شنوید که چه قدر تفاوت  
هست مابین زبان فارسی ایران و  
آنچه درهند آنرا فارسی میگویند  
شاید تبدیل شده است و مثل تلفظ  
زبان انگلیسی و هر زبان دیگر

حیف است که اگرچه چند تا کتاب  
فارسی خوانده ام و معنی الفاظ  
کمی میدانم اما هنوز نمیتوانم  
بخوبی و باسانی زبان فارسی  
حرف زنم

بلی اولاً فارسی را درهند آموختم  
اما حالا یکسا است که در ایران  
هستم

البته تفاوت عظیم است خصوصاً  
از این سبب که تلفظ این مملکت

و لکن هر شخص باید فارسی  
حرف بزند بطوریکه اهل زبان

رفته رفته تا این آیم تبدیل شده  
است

میان ما ضربُ آئثل میباشد که  
جوینده یابنده است و اگر شد  
توانسته آید درهند تا اینقدر  
فارسی بیاموزید پس بطریق  
اولی درخود ایران میتوانند  
آرا بزودی وبآسانی تمام تحصیل  
کنند

رست میگوئید اما هر قدر بیشتر  
کوشش میکنم که محاورات  
فارسی را بیاموزم کمتر آنها را فرا  
(یاد) میگیرم

انشاء الله مُشکل نیست زیرا قواعد  
و قوانین صرف و نحو فارسی خیلی  
آسان میباشد — آيا چیزی از  
زبان عربی آموخته آید

امیدگلی دارم که به مدد (کمک)  
شما روز بروز چیزی بیشتر  
حفظ کنم و بتوانم بعد از چند وقت  
بخوبی گفتگو نمایم و تلفظ و عبارات  
خود را اصلاح کنم

خیر هیچ اشکال ندارد جز اینکه مردم  
اکثر اوقات در آموختن تنبلی  
مبورزند و از آن سبب ترقی نمی  
کنند

خیلی کم اما می فهم که آن زبان  
بینهایت مُشکل میباشد

## Twenty-second Lesson.

### Formation of Arabic Derivative Nouns and Adjectives.

§ 187. Besides the Participles and Infinitives of Verbs as explained in Lessons XX. and XXI., many other words are formed from Arabic Triliteral roots. We now proceed to explain the method of such formations, the principal of them only and those most frequently met with in Persian being given. It will be found that an acquaintance with the methods in accordance with which such words are produced will enable the student, not only to remember the meanings of the words when once learnt, but also to know their meaning the first time he meets with them, if he knows the meaning of the root. If, for example, he knows (§ 190) that *mi* prefixed to the root and *ā* inserted before the last radical forms nouns denoting *instruments*, it will not be difficult to remember that *miftāḥ* (مفتاح)

so formed from  $V_{فتح}$  'to open', means 'a key'. As the same rules are, with few exceptions, applicable to all roots if necessary, it will be understood that a vast number of words may be produced from almost every Arabic root, and that little doubt can arise about the meaning of each word so formed.

§ 188. Nouns denoting *people engaged in any trade or occupation* are formed by *tashdīd* the 2<sup>nd</sup> radical and inserting *ā* before the third: as, from  $V_{صرف}$  'to turn, to change', comes  $صَرَّاف$  (*sarrāf*), 'a money-changer': from  $V_{قَصَب}$  'to cut up, dissect', comes  $قَصَّاب$  (*qaṣṣāb*), 'a butcher': from  $V_{بَقَلَ}$  'to sprout', ( $بَقْلٌ$  vegetable), comes  $بَقَّال$  (*baqqāl*), 'a greengrocer'.

§ 189. Nouns denoting the *place where* anything occurs are formed by prefixing *ma* to the Root: as,  $مَكْتَب$  (*māktab*), 'a school', from  $V_{كَتَب}$  'to write':  $مَسْجِد$  (*māsjiḍ*), 'a mosque', from  $V_{سَجَد}$  'to worship'. Nouns sometimes add *me* to this form; as  $مَحْكَمَة$  (*māḥkamah*) 'tribunal' (in vulgar use in Persian in the sense of 'a doctor's consulting room', from *hakīm* in the sense of 'a doctor') from  $V_{حَكَم}$  'to judge', 'determine', 'command'.

§ 190. Nouns denoting *instruments* are formed by prefixing *mi* to the root and by (frequently) prefixing *ā* to the third radical: as  $مِقْرَاض$  (*migrāz*), 'scissors', from  $V_{قَرَض}$  'to cut':  $مِسْوَاك$  (*misvāk*) 'tooth - pick', 'small piece of wood for rubbing and cleansing the teeth', from  $V_{سَوَكَ}$  'to cleanse the teeth':  $مِغْيَار$  (*mi'yār*) 'touchstone', from  $V_{عَيَّر}$ , which in Voice II. means 'to verify a weight', 'test a coin'.

§ 191. Many nouns and some adjectives are formed by inserting *u* before the third radical (such nouns are forms of the Infinitive of Voice I., of which there are 24 possible forms): as  $دُخُول$  (*dukhūl*), 'act of entering', 'entrance', from  $V_{دَخَلَ}$  'to enter':  $زَرُور$  (*zarūr*) 'necessary', from  $V_{ضَرَّ}$ , originally 'to press', 'to con-

strain'. Others to this form add  $\text{ـ} : \text{ـ}$  as  $\text{زُرُورَه}$  (*zarūreh*, in Persian ضرورت *zarūrat*), 'necessity';  $\text{حُكُومَه}$  (*hukūmeh*, in Persian حُكُومَت *hukūmat*), 'rule'.

§ 192. An adjectival form is obtained by inserting  $\text{ـ} \bar{i}$  before the last radical: as,  $\text{كَرِيم}$  (*karīm*) 'kind', 'gracious', from  $\text{V} \text{كـ ر م}$ , 'to be beneficent':  $\text{قَلِيل}$  (*qalīl*), 'scanty', 'small', from  $\text{V} \text{ق ل ل}$ , 'to be few':  $\text{جَلِيل}$  (*jalīl*) 'glorious', from  $\text{V} \text{ج ل ل}$ , 'to shine forth'. From these adjectives nouns may be formed by changing the  $\bar{i}$  into  $\bar{a}$ , with or without adding  $\text{ـ} : \text{ـ}$ : as  $\text{جَلال}$  (*jalāl*), 'glory';  $\text{كَرَامَه}$  (*karāmeh*, in Persian كَرَامَت *karāmat*) 'generosity'; or even by merely adding the  $\text{ـ} : \text{ـ}$ , as  $\text{فَضِيلَه}$  (*fazīleh*, in Persian فضیلت *fazīlat*), 'superiority', from  $\text{V} \text{ف ض ل}$  'to surpass'.

§ 193. Other nouns and adjectives are formed by adding  $\text{-an}$  to the root: as  $\text{سُلْطَان}$  (*sultān*), 'a ruler', from  $\text{V} \text{س ل ط}$ , 'to be despotic';  $\text{حَيْرَان}$  (*hairān*), 'astounded', from  $\text{V} \text{ح ي ر}$  'to be bewildered';  $\text{عِرْفَان}$  (*irfān*), 'knowledge', from  $\text{V} \text{ع ر ف}$  'to know'. From the same roots may be formed other nouns by merely adding  $\text{ـ} : \text{ـ}$  (in Persian changed into  $\text{ـ} : \text{ـ}$ ); as  $\text{سُلْطَنَت}$  (*sūltanat*), 'sovereignty', 'kingdom';  $\text{حَيْرَت}$  (*hairat*), 'astonishment'.

§ 194. Many nouns (infinitives of Voice I.) insert  $\bar{a}$  before the last radical (cf. § 192): as  $\text{كَلَام}$  (*kalām*), 'speech', from  $\text{V} \text{ك ل م}$ ;  $\text{قَرَار}$  (*qarār*), 'agreement', from  $\text{V} \text{ق ر ر}$ ;  $\text{فَرَار}$  (*farār*) 'flight', from  $\text{V} \text{ف ر ر}$ . Some adjectives also have this form; as  $\text{حَلال}$  (*halāl*) 'lawful', from  $\text{V} \text{ح ل ل}$ , and  $\text{حرام}$  (*harām*), 'unlawful', 'forbidden', from  $\text{V} \text{ح ر م}$ . Nouns of this formation often add  $\text{ـ} : \text{ـ}$  (in Persian  $\text{ـ} : \text{ـ}$ ); as  $\text{تِجَارَت}$  (*tijārat*), 'commerce', from  $\text{V} \text{ت ج ر}$ .

§ 195. A few insert  $\bar{a}$  before the second radical: as  $\text{خَاتَم}$  (*khātām*), 'a seal', from  $\text{V} \text{خ ت م}$ ;  $\text{قَالَب}$  (*qālab*), 'a mould', from  $\text{V} \text{ق ل ب}$ . From the present participle Active of

Voice I. we have nouns feminine in ـة; as فائدة (*fāideh*), 'benefit'; قاعدة (*qā'idah*), 'a rule': (from  $\sqrt{\text{فد}}$  and  $\sqrt{\text{قد}}$ ).

§ 196. Many other nouns are formed (Infinitives of Voice I.) by the addition of various short vowels to the radical consonants: as عِلْم (*'ilm*), 'science'; حُسْن (*husn*), 'beauty'; طَلَب (*tālab*), 'request', 'demand'; هُدًى (*hudā*), 'guidance'; قُدُس (*qudus*), 'holiness'. Adjectives are also formed by means of the insertion of the short vowels: as, حَسَن (*hasan*), 'handsome'; نَجِس (*nājis*), 'defiled'.

§ 197. Some nouns add **دُ**— to the root (this in Persian sometimes becomes **دِ**): as **دَعْوَى** (*da'vā* 'da'vī'), 'claim', from **دَعَوَ**; **فَتْوَى** (*'fatvā*), 'decree'.

§ 198. The Arabic diminutive rarely occurs in Persian: its formation will be understood from the following examples: رَجِيل (*ruja'il*), 'a mannikin', from رَجُل (*rājul*), 'a man'; حُسَيْن (*husain*), 'goodlooking', from حَسَن (*hasan*), 'handsome' (a proper name).

§ 199. Attributives, nouns and adjectives, are formed in great numbers by adding *î* (fem. *-îyyeh*), to the original noun: as مصرى (*Misrî*), 'Egyptian', from مصر (*Misr*), 'Egypt'; اصفهانی (*Isfahānî*), 'a native of Isfahān'; ضرورى (*zarûrî*), 'necessary'; طفلى (*tiflî*), 'childish'; باى (*Bābî*), 'follower of the Bāb', etc. If the noun ends in *—* or *—ى*, these letters may be dropped or changed into *و* before the addition of the *-î*: as, بصرى (*Bāsrî*), 'a native of Bāsrēh; عيسى (*Īsawî*) 'belonging to Jesus', from عيسى (*Īsā*), 'Jesus': سنوى (*sānavî*), 'annual', from سنه (*saneh*), 'a year'. The feminine *singulars* of nouns (and adjectives) in *î* are often used with the significance of the plural and instead of the latter: e. g. بابيه (*Bābîyyeh*), بائيه (*Bahāîyyeh*), 'the Bābîs', 'the Bahāîs'. (This is owing to the omission of the noun ملت (*millat*), 'a people, sect', or امت with the same meaning).

### Notes.

(The key to the explanation of the following Story is the Muhammadan tradition — quoted almost literally in the Moral — that one who gives to the poor gets ten times as much in return from God in this world and seventy or even seven hundred times as much in the next world.)

*Shām*, Damascus; Syria.  
*‘Uzmān ibn i ‘Uffān*, afterwards Caliph.

*dah bist* = *fi dah bist*, twenty in ten, = 200 per cent.

*(fi) yak dah*, ten in one = 1000 per cent.

*dunyā*, this world.

*ākhirat*, ‘*uqbā*’, the world to come.

*ktimiyā*, the philosopher’s stone.

*dar har sūrat*, however that may be.

*‘amīl*, an official (head of taxation department).

*hidāsat i sinn*, youth, youthfulness.

*ittisāf dāshtan*, to be endowed [with].  
*pishgāh*, vestibule.

*qāim maqām*, lieutenant, substitute.

*muwāfiq uftīdan*, to turn out well, succeed.

*khyādhān namūd* = should form, conceive.

*mutafakkireh*, reflective: *quvvat i muti*: reflective power = power of reflection.

*murtasim sākhtan*, to paint, depict.

*māfrash*, portmanteau, travelling-bag.

*gumrūkt*, liable to Customs duty.

*khūrdeh rtzeh*, small articles.

*gumruk*, Customs dues.

*zāraf i shām*, towards evening.

*Khudā hāfiz* (*Khudā hamrāh*), Goodbye.

### Exercise 43.

#### حکایت هشتم

در زمانِ خلافتِ ابوبکر صدیق گرائی سخت پدید آمد — در آن اثنا قافله از شام وارد شد که در آن پانصد شربار گندم مال عثمان ابن عفان بود — دلایان آمدند و نفع ده بیست مقرر کردند — عثمان گفت که نفع مضاعف قبول نمیکنم بلکه بنفع یک ده میدهم — و فی الحال آن غله را بر غریبان و مسکینان تقسیم کرده نفع ده در دنیا و هفتاد در آخرت حاصل نمود — حاصلِ مطلب — سخاوت تجارتیست که نفعش ده در دنیا میرسد و هفتاد با که هفتصد در عقبی عاید میشود — بیت

سخاوتِ مسرِ عیب را کیماست سخاوت همه دردها را دواست

### Translation 44.

They say that Ardashir Bābakān, son of Bābak, is of the race (offspring) of Sāsān son (*bin*) of Bahman, son of Isfandiyyār. Others mention for him a humbler



origin (descent). However that may be, they say that his father was one of the officials (farmers-of-taxes). The governor of Dārābjird, who was named (had the name) Piri, heard that Bābak had (there is to Bābak) a son, who, in spite of his youth, is endowed with an excellent (*vāfir*) intellect and (a) noble (*bāhir*) courage. He therefore summoned him: and Ardashir gained such credit (*i'tibār*) with him (in his presence) that, whenever any matter prevented him from conducting the government, he used to make Ardashir his substitute: and Ardashir's conduct (*kirdār*) on these occasions turned out so well that after Piri's death he was appointed to the government of Dārābjird. It is no marvel that a youth like Ardashir, who had made such rapid progress (who may make progress with this rapidity), should conceive great projects (*vide* § 100). They say that the force of reflection in sleep depicted in the vestibule of his brain his waking thoughts (the thoughts of his wakefulness), and flatterers explained (interpreted) this dream as (*bi-*) signs of future (coming) greatness. All historians assert (*bar ġn and*) that reliance upon these dreams became the cause of Ardashir's rising up to claim (of this, that A. came up in claim of) the sovereignty of Persia: and if in truth he and his followers had (have had) confidence in (*bi-*) this kind of dreams, there is no doubt that it must have helped (ought to have helped) in his advancement to the lofty dignity (dignities) of the sovereignty.

### Conversation.

مَسَافِر

رئیس گمرک خانه (گمرکچی)

دُرست نمیدانم اما گمان میکنم که  
چیزی از آن قسم ندارم — اما  
کلید همه صندوقهای من اینجا  
است اگر بخواهید بفرمائید تا  
آنها را باز کنند و ببینند

آیا در صندوقها و بسته های خود چیزی  
ندارید که گمرک را بدهید  
(چیزی ندارید که گمرک باشد)

آن صندوقها را که سنگین است  
ببخش میگذارم اما این بسته ها  
و این مفرش و این کیسه و این

آن خینی طول میکشد و نمیخواهم  
جناب عالی را زحمت دهم (جناب عالی  
مغفل شوید) — اما بهتر این

است که اسباب خود را اینجا بگذارید و بعد بحال بی آنها بفرستید	صندوقچه ها و این خورده ریزه ها حالا لازم است التفات فرموده بگوئید که بزودی آنها را به بینند تا بتوانم همراه خود به برم
مشکل است صاحب زیرا ما امروز کار داریم	خوب اما اگر لطاف فرموده این انعام را میان گماشته های خود تقسیم کنید شاید میتوانند بزودی هر چیز را درست کنند
منون سرکار هستند البته ممکن است — شکی ندارم که هر چیز درست است پس بیشتر زحمت میدهم	خیلی خوب اما فراموش نکنید که امروز بعد از دو ساعت دیگر بی باقی اسبابها میفرستم و اگر باید چیزی برای گمرک بدهم آنها بتوسط فلان تاجر میفرستم
خوب می سپارم وقتی که بحال آمد معطل نکنند و فوراً چیزها را بفرستند که شاید بخواهید زود حرکت کنید	بلی باید که امروز شام راه بیفیم زیرا در سفر هستیم و فرصت ندارم که اینجا بمانم — حالا مُرخص میشوم خدا حافظ شما
خدا حافظ (خدا همراه)	

## Twenty-third Lesson.

### Formation of *Persian* Derivative Nouns, Adjectives and Adverbs.

§ 200. In Persian, as in the other *Āryan* languages, many nouns and adjectives are derived from simpler forms by the addition of certain terminations, which, though doubtless they at one time existed as independent words, have now become mere affixes. The principal of these terminations in use in Persian are:

#### A. To form *Nouns*:

(a) -*bān*, denoting 'guardian': as دربان, 'door-keeper' (from در a door); باغبان (*bāghbān*), 'a gardener' (from باغ a garden). In vulgar pronunciation this termination becomes *awān* (*awūn*).

(b) -*kār*, more rarely -*gār*, denotes the *doer*: as, گناهکار (*gunāhkār*), 'a sinner'; پروردگار (*Parvardigār*), 'the Nourisher' (God).

(c) *-andeh*, formed from Verbs (§ 89, e), denotes the Agent: as, آفریننده (*Āfarināndeh*), 'the Creator'; کننده (*kunāndeh*), 'the doer'.

(d) *-gar*, denotes one working in or engaged in something; as, آهنگر (*āhīngar*), 'one working in iron' (*āhin*), 'a blacksmith'; زرگر (*zārgar*), 'a goldsmith' (*zar*, 'gold'); سوداگر (*saudāgar*), 'a trader'.

(e) *-ār* denotes (1) the agent: as, خریدار (*khari-dār*), 'purchaser'.

(2) an action: as, دیدار (*didār*), 'vision' (of God).

(3) hence (concrete) a thing: as, مردار (*mur-dār*), 'carriage'.

(f) *-dān* denotes a receptacle: شمع‌دان (*sham'dān*), 'a candlestick'; چراغ‌دان (*chirāghdān*), 'a lampstand'; قلم‌دان (*qalamdān*), 'a pen-case'.

(g) *-istān*, *-stān*, *-bār*, *-zār*, *-sār*, *-lakh*, *-shan*, denote a place abounding in the thing named: گلستان (*guli-stān*), 'a rose-garden'; هندوستان (*Hindūstān*), 'India'; جویبار (*jūybār*), 'a place abounding in streams'; گلزار (*gulzār*), 'flower-plot'; سنگسار (*sangsār*), originally 'a place abounding in stones' (now used with the verbs *namūdan* or *sākhtan* to mean 'to stone to death'); کوه‌سار (*kūhsār*), 'a mountainous district'; سنگلاخ (*sanglākh*), 'stony ground'; گلشن (*gūlshan*), 'a flower-bed'.

(h) *-ī* forms abstract nouns and corresponds to *-ness* in English: نیکی (*nikī*), نیکویی (*nikūi*), 'goodness'; بدی (*bādī*), 'wickedness'; روشنی (*raūshani*), 'brightness', 'light'; روشنائی (*raushanāi*), 'light' (from obsolete adjective *raushanā*); دانائی (*dānāi*), 'wisdom'. If added to a word ending in ـه (originally *-ak* and then *-ag*, vide § 36), it changes the *h* to *g*; as, بندگی, 'service', 'worship' (from بنده *bāndeh*).

(i) *-ish* (an older form of *-ī*), *-āk*, *-ā*, *-ān*, *-eh*, form verbal nouns: as, فرمانیش (*farmāish*), فرمان (*farmān*), 'a command'; سوزاک (*sūzāk*), 'a burning'; گرمای (*garmā*), 'heat'.

'heat'; برزم (*lárzeh*), 'a trembling', *shamāreh*, 'a number', 'reckoning', 'computation'.

(j) *-ak*, *-akeh*, *-eh*, form diminutives denoting persons, implying littleness and either contemptibleness or affection: as دخترک (*dúkhtarak*), 'a little girl', 'a little daughter' also دخترمه *dúkhtareh*); پسرک — پسرمه (*písarak*, *pisareh*), 'a little boy'; مردک (*márdak*), مردکمه (*márdakeh*), 'a mannikin', 'a contemptible little man'.

(k) *-chek* (rarely *-ichek*) forms diminutives denoting things: as باغچه (*bāghchek*), 'a little garden'; دریچه (*darīchek*), 'a little door', 'a window' (that opens: a window that will not open is now called پنجره *pánjreh*).

(l) Some nouns assume the Turkish termination *chī* or *-jī* (the latter after *n*, *r* or a vowel) to denote the Agent: as تلگرافچی (*talagrāfchī*), 'a telegraphist'. (Vide § 207). This class of nouns is increasingly numerous in the modern language.

#### § 201. B. To form Adjectives:

(a) The termination *-mand* denotes 'possessed of': as دولتمند (*daulatmānd*), 'wealthy'; خردمند (*khiradmānd*), 'wise'; دانشمند (*dānishmānd*), 'possessed of knowledge'; حاجتمند (*hājatmānd*), 'needy'.

(b) *-var*, *-avar* (*-ivar*), *-āvar*, denotes 'characterised by': as, داور (*dāvar*), 'a judge' (for *dādvar*, from *dūd*, Old Persian *dātha*, 'law', now 'justice'); زورآور (*zūrāvar*), 'strong' (from *zūr*, 'strength', 'violence'); رنجور (*ranjūr*), 'vexed' (for *ranjvār*); شعله‌ور (*shu'lehvār*), 'flaming'; جانور (*jānvār*), 'animate'; 'an animal' (from *jūn*, 'the soul', 'the vital principle').

(c) *-vār* and *-vish* (*-vash*) denote 'resemblance', 'suitability'; as شاه‌وار (*shāhvār*), 'fit for a king'; ماه‌وش

<sup>1</sup> (This explains the formation and use of the word پیرمه (*pīreh*), denoting an old person of either sex, which has *mard* or *zan* attached: as *pīreh mard*, 'an old man', *pīreh zan*, 'an old woman'. But Persians, not aware of this, write پیرمرد (*pīr i mard*), پیرزن (*pīr i zan*), which can hardly be correct.

(*māhvish*), 'like the moon'. But امیدوار (*umīdvār*) means 'hopeful'.

(d) -*sā* and -*āsū* denote 'likeness': as, انبراسا (*ān-barāsā*), 'like amber'; جواهرآسا (*javāhirāsā*) 'jewellike'.

(e) -*sār*, -*andeh*, *gīn*, denote 'full of' (Latin -*osus*); as شرمسار (*sharmsār*), 'bashful', 'modest'; شرمند (*sharmāndeh*), 'ashamed'; غمگین (*ghamgīn*), 'sorrowful'.

(f) -*īn* denotes 'made of': as زرین (*zarīn*), 'golden', سیمین (*simīn*) 'silvern'; آهنین (*āhinīn*), 'made of iron': آتشین (*ātashīn*), 'fiery'.

(g) -*īneh*, -*eh*, are adjectival terminations added to words to denote 'duration' or 'frequency': as, روزینه (*rūzīneh*), 'daily'; چندروزه (*chandrūzeh*), 'lasting but a few days', 'brief'; هرساله (*harsāleh*), 'yearly', 'annual'; پنجاهساله (*panjāhsāleh*), 'fifty years old'; دوازدهروزه (*davāzdeh-rūzeh*), 'having lasted twelve days'. The termination -*ū* is sometimes merely attributive: as in the phrase دعاهاى عاجزما (*du'āhā-y-i 'ājizeh-y-i mā*), 'our humble petitions' (better عاجزانه; vide § 202).

(h) -*āneh* denotes 'manner': as, مردانه (*mardāneh*), 'manly'; دیوانه (*divāneh*), 'like an evil spirit (*div*)', hence 'mad': محبتانه (*muhabbatāneh*), 'loving', 'affectionate'.

(i) -*ī* forms adjectives denoting 'belong to': as, جنگلی (*jāngalī*), 'belonging to a forest', 'wild'; شهری (*shāhri*) 'belonging to a city', 'urban', 'bourgeois', 'a citizen'; کجائی (*kujāī*), 'of what place' (cf. the meaning of the Latin *cuius*). Cf. the similar Arabic affix in § 199.

(j) -*nāk* denotes 'productive of': as دردناک (*dard-nāk*), 'producing pain', 'painful'; سوزناک (*sūznāk*), 'burning', 'glowing'; هولناک (*haulnāk*), 'terrific', 'awful'.

(k) -*ā* added to the root of a verb forms adjectives (similar to present participles in -*ān*): as, دانا (*dānā*), 'knowing', 'wise'; دارا (*dārā*), 'possessing'; بینا (*bīnā*), 'seeing', 'able to see', 'clearsighted'; شنوا (*shā-navā*), 'able to hear', 'hearing'; گویا (*gūyā*) 'able to

speak', 'speaking' (now generally meaning 'so to speak', 'as if', 'perhaps').

§ 202. It will be noticed in the above examples that in Persian these *Persian* terminations are often appended as well to *Arabic* words as to *Persian* ones. In some instances the termination *-āneh* (§ 201, *h*) is needed in order to form (from adjectives which can be used in reference to *persons only*) other adjectives to qualify words denoting *things*. For example, کریم (*karīm*), 'kind', 'gracious', عاجز (*ʿājiz*), 'helpless', 'humble', are used of *persons*; as, *mard i karīm*, *shakhṣ i ʿājiz*, 'a kind man', 'a humble person'; but مُراسلاتِ کریمانه (*murāsīlāt i karīmāneh*), 'kind letters', *sukhanāt i ʿājizāneh*, 'humble words'.

§ 203. All Adjectives may in Persian be used as adverbs, just as in German. Besides this the lack of proper adverbs is made up for in several ways:

(a) By using Arabic nouns (masc. or fem.) in the Acc. Sing. (§ 153): as, حقيقة (*haqīqatan*), 'truly'; فعلاً (*fiʿlan*) 'actually'; الآن (*alʿān*), الحال (*ilḥāl*), 'now' (for *في الحال* *fiʿlḥāl*).

(b) By employing Arabic nouns with Arabic prepositions: as, في الفور (*fiʿl-faʿir*), 'at once', 'instantly'; بالفعل (*biʿl-fiʿl*), 'in fact'.

(c) By using a noun with a Persian preposition: as, بخوبی (*bi-khuyī*), 'well'; بی اشتباه (*bi ishtibāh*), 'unerringly'.

(d) By using two nouns together (united by *izāfeh*) with the omission of the preposition governing the first: as, آخر کار (*ākhir i kār*), 'finally'.

(e) By employing a Present or Past Participle adverbially: as, پیوسته (*paivāsteh*), 'continually'; دوان دوان (*davān davān*) 'at a run'.

Adverbs of time and place (except *کِی* *kui*, 'when?' and a few other old words), such as دیروز (*dīrūz* = *diḡar rūz*), 'yesterday'; آنجا (*ānjā*), 'there'; کجا (*kujā*), 'where?', are so simply formed as to require no explanation. .

## Notes.

*Chinavad*, (Ar. *Sirdt*), bridge over which the dead pass at Judgment.

*rastakhtz* (Ar. *qiyāmat*), resurrection.

*alghāraz*, finally.

*dil i pur-khūn*, heart full of blood (sorrow).

*'arsh*, the throne (of God), highest Heaven.

*bi-pā va sar* (here =) devout.

*ahāng va farr*, (music and pomp =) internal dignity and grandeur.

*baqīyyatu'l ūmr*, remainder of life.

*mardum-āzāri*, tyranny, oppression.

*Ardavān*, Artabānus IV., king of Persia.

*mustāuli gāshtan bar*, make oneself master of.

*rūjhān dādan*, to prefer.

*Shapūr*, Sapor.

*vafāt yāftan*, to die.

*bar sār i*, upon, against.

*bīlistigdlī*, absolute, autocratic.

*tanẓīm*, arrangement, regulation.

*muhimmāt* (Ar. Pl.), important affairs.

*taskhīr kārda*n, to seize, take possession of.

*tašārruf*, grasp; power.

*'Irāq*, the region about Kirmān.

*manqūl*, stated, related.

*az miyān bardāshtan*, to get rid of, do away with.

*az — kindāreh giriftan*, withdraw from, resign.

*az dāst rāftan*, to be left undone.

*chaughān-bāzi*, polo-playing.

*atta'jilu min'ash Shaitāni va'tta'-annīyyu mina'r Rahmān*, "haste

is from Satan and patience (taking it easy) from the Merciful One (God)".

## Exercise 45.

## حکایتِ نهم

شخصی میدانِ قیامت را در خواب دید که زمین گرم و آفتاب نزدیک رسیده و خلاق در جوع و عطش (گرسنگی و تشنگی) مبتلا و بارگناهانِ خویش را بر سر گرفته محاسبه کردارِ خود می دهند — و از چنود پُل (پُلِ صراط) گذرمیکشند و بعضی به نشیب دوزخ سرنگون می افتند — و میزانِ بُزُرگ در میان است که نیکی و بدی در آن وزن میشود — و هریک از شاه و گدا و قوی و بنیوا بکارِ خود در مانده — و هر پیغمبری امتِ خود را خطاب میکند که — در دنیا حکم خدایا بشما رسانیدم و از این روز رستخیز خبر دادم و باعمالِ نیک امر نمودم و از افعالِ بد منع کردم و عبادت و بندگیِ حضرتِ پروردگار تأکید و شناسائی و معرفتِ او تعلیم بجا آوردم — پس شما کدام حکم مرا قبول کردید و کدام فرمانرا بجا آوردید — الغرض در آن روزِ پر هول و دِهشت هر کس

بادلِ پُر خون و چشمِ پُر نمِ نادم و بشیمان میبود — در آن اثنا یکیرا دید که لباسِ مینوی در بر و تاج بهشتی بر سر در سایهٔ عرشِ اعظم مقام دارد — این شخص پیش او رفت و پرسید که در دنیا چه عملِ نیک کردی که نتیجهٔ آن را چنین یافتی — گفت که چاهی بر سر راه ساخته بودم و درختی بر کنار آن نشانده باین نیت که هر مسافر و غریبی از آن چاه آب خورد و زیر سایهٔ آن درخت آسایش گیرد — روزی یکی از فقیران بی پا و سر و ژنده پوشان با هنگ و قر در آنجا رسید و ساعتی در زیر آن درخت آرمیده دعا کرد که ای پروردگار ساعتی در دنیا زیر درختِ فلان کس آسایش گرفته ام و مرا از عذابِ قیامت خلاصی ده — تا آنکه گناهانِ من آمرزیده شد و بسببِ آن نیکی امروز باین درجه رسیدم — آن شخص چون از خواب بیدار شد از خوف و هراس رنگش زرد گشت — چاهی و مهمانسرائی برای آسایشِ مردم بنانهاد و بقیهٔ اعمار در خدمتِ زیردستان و غریبان میکوشید و ازدل آزاری احتراز مینمود — حاصلِ مطلب — برای انسان بهتر از این کاری نیست که با آسایشِ دلِ هر غریب و فقیر بکوشد و از مردم آزاری بازماند و کمر همت در خدمتِ خاکساران و مسافران بندد — بیت —  
خورش ده بدزاج و بکبک و جِام که یک روزت افتد هوائی بدام

## Translation 46.

The first person who helped Ardashîr was his father Bābak. Having slain the governor who had been appointed by (from the side of) Artabānus, he made himself master of Fārs. But Bābak, having shewn a preference for (preferred the side of) Sapor his elder son, gave him the title of governor, of (placed on him the name of the government of) Fārs, and after a short time died. Ardashîr, after his father's death (his father), led an army against his brother; and Sapor's people (*aqvām*), having seized him, delivered him up to Ardashîr, and in Fārs he obtained



absolute sway. It is not known what he did with Sapor, but he executed the persons who had dealt treacherously with him. After regulating (regulation of) the important affairs of Fārs, having attacked Kirmān, he seized that country; and, before Artabānus could engage in repelling him, he had brought almost the whole of Trāq into his power. It is related that Artabānus remained in the district of *Jābal* (= Mountain) near Hamadān and Kirmānshāhān until the victories of Ardashīr compelled him either to get rid of Ardashīr or himself resign the sovereignty.

### Conversation.

میرزا

رئیس دفترخانه

به بخشید گرفتاری داستم که مانم  
شریابی شد — اما حالا هم صبح  
زوداست زیرا هنوز دو ساعت  
از روز بر نیامده است

امروز قدری دیر تشریف آورده  
ایدمتی است منتظر شما میباشم  
وعده کردید که صبح زود قبل  
از ساعت پنج تشریف بیاورید  
و الآن نزدیک است ساعت هفت

البته این عادت شما نهایت خوب و  
پسندیده است و از آن سبب است  
که شهرت مستعده و موقت بودن  
را حاصل کرده اید — حیف است  
که این رسم مفید در ایام ما در  
ایران رواج ندارد و اما در  
قدیم ما نیز چنین عادت داشته  
بودیم

بلی اما میدانید که مایان فرنگیان  
اوقات خود را بنوعی تقسیم میکنیم  
که برای هر ساعت کار مخصوص  
داریم پس اگر هر چیز در وقت  
معین کرده نشود تماماً از دست  
میرود زیرا بعد برای آن هیچ  
فرصت نداریم

بلی و در حدیث است که کسی نباید  
جز در سه چیز عجله کند یعنی  
در دادن دختر خود بشوهر و  
در دفن کردن میت و در آوردن  
طعام پیش مهمانان

اما حالا در ایران ضرب المثل است  
که التَّعْجِيلُ مِنَ الشَّيْطَانِ وَ آتَانِي  
مِنَ الرَّحْمَنِ

دو ساعت و نیم از ظهر گذشته (بعد از  
ظهر) که هشت و نیم از دسته  
گذشته باشد

امروز چه ساعت در میدان چوغان  
بازی میکنند

آیا وقت فارغ شدن معین شده است      شینده ام که میگویند که شاید  
یکساعت ونیم الی یکساعت و ربع  
بغروب مانده (کده ساعت ونیم  
یا یازده ساعت ربع کم از دسته  
گذشته باشد) آن بازی تمام  
میشود

میان شماره ساعتی ما و شماره  
ساعتی شما از چه سبب است  
که این قدر فرق میباشد  
سبب تفاوت این است که شما از وقت  
ظهر و نصف شب شروع کرده  
ساعتی را می شمارید و ما از بر  
آمدن آفتاب و از غروب آفتاب  
گفتگو میکنیم

اما این چه معنی دارد که از دسته  
گذشته گفتید  
بیانش آنست که ما دسته را (که  
ساعت دوازده باشد) از غروب  
شروع میکنیم تا غروب دیگر که  
یکدفعه بقاعده وقت غروب  
سردسته میاید و وقت دیگر دسته  
نسبت بطولوع آفتاب مختلف میشود

## Twenty-fourth Lesson.

### Persian Compound Nouns and Adjectives.

§ 204. The formation of Compounds in Persian is so simple that it suffices to mention only a few of the different classes of compound nouns and adjectives so produced. These are very numerous, and may be made almost at will.

§ 205. A. Compound Nouns are formed: —

<sup>1</sup> This is a Persian's lucid(!) explanation. He means to say that they place the figure which represents XII. just at the handle of the watch, and, reckoning 12 o'clock sunset time, count the hours from that on. Thus an hour before sunset would be 11 o'clock (generally called *yak sā'at bi-ghurūb māndeh*), one hour after sunset would be *yak sā'at az dasteh guzashteh*. Only at the equinoxes would sunrise coincide with the handle, but at all times of the year the handle is set at XII. and the sun therefore sets at 12 o'clock ("handle time", *bi-sar i dasteh*). Europeans use their own way of reckoning time in Persia, and recent Persian newspapers describe this as *sā'at i chandun āla Farangi*, borrowing the *à la* from the French.

(a) By simply placing two nouns in juxtaposition with one another; as شاه راه (*shāhrah*), 'royal road', 'the king's highway'; روزنامه (*rūznāme*), 'day-letter', 'journal', 'newspaper'; تلگرافخانه (*talagrāf-khāneh*), 'telegraph office'; خوابگاه (*khvābgāh*), 'sleeping-place', 'bedroom'.

(b) By uniting two nouns together by *izāfeh*: as رخت خواب (*rakht i khvāb*), 'bedclothes'. In many such formations the *izāfeh* is omitted and a true compound formed, the plural terminations (when it is necessary to form the plural) being appended to the *second* member of the compound: as میر غضب (*mīrghāzab*, for *amīr i ghāzab*), 'executioner' (lit. 'master of wrath'); میر آخور (*mīrākhūr*) 'chief of the stable', 'head groom'; مادرزبان, 'wife's mother', 'mother-in-law'; *ṣahībmanṣab*, 'an official'; *mīrshikār*, 'chief huntsman', 'master of the hounds (hunt)'; *mīrpānj* (= *amīr i panj hazār*), 'commander of 5,000 horse'; *ṣahībkhāneh*, 'householder', 'head of the house'; *sarsīlsīleh*, 'head of the line' (founder of a family); *shakhnafīr*, 'horn' (for blowing); *bachchehgīrbeh*, 'kitten'. The plurals are formed as in the following examples: *ṣahībmanṣabān*, *shakhnafīrhā*, *qāim maqāmān* (viceroys, lieutenants).

(c) By uniting together a noun and an adjective or a noun and the root of a verb, with or without any additional termination: as چهارپای (*chahārpāy*) 'a quadruped'; آشپاز, 'a cook'; سرباز, 'a soldier' (lit. 'one who stakes his head'); گولله‌ریزی, 'bombardment'.

(d) By placing together the preterite stem and the root of a verb, united by *va* or its substitute a short *u*, a very important class of nouns is formed: as, گفتگوی, 'conversation'; جستجوی, 'search'.

(e) By uniting the preterite stems of two verbs by means of the conjunction *va(ō)*: as آمدورفت (*āmad-o-rāft*), 'coming and going'; گفت و شنید (*guft va shanīd*), 'talk', 'conversation'.

(f) By uniting together two nouns by *va (ō)* to express a single idea: as, آب و هوا (*āb va havā*, 'water and air') 'climate'; مرز و بوم (*marz ō būm* ('boundary and land') 'country'; (in this and in some other instances the conjunction may be omitted:) *kharīd va furūsh* ('purchase

and sale'), 'barter', 'commerce'. One of these nouns may be Persian and one Arabic, or they may both belong to the same language. Frequently one of them explains the other. The shorter of the two comes first: e. g. *jang va jidāl* ('battle', P. and 'fighting', A.), 'war'.

### § 206. B. Compound Adjectives.

(a) A large number of Compound adjectives are formed by uniting together two *nouns*: as, سنگدل (*sangdil*, from *sang*, 'a stone', and *dil*, 'heart'), 'stonyhearted'; *paripātkar*, 'of fairy-form', 'fairy-like'; *mahrūy*, 'moon-faced'; *karamshī'ār* (from *kāram*, 'generosity', and *shī'ār*, 'habit'), 'generous'.

(b) Similarly an adjective and a noun may be compounded together: as نیکبخت (*nikbākh*t), 'fortunate', 'lucky'; *khyushbūy*, 'sweetsmelling'; *badakhlāq* (بد اخلاق), 'immoral'; *siyāh chāshm*, 'blackeyed'.

(c) Other compound adjectives are formed by attaching to a noun the root of a verb: as دلسوز (*dilsūz*) 'heart-consuming'; *rāhatāmīz*, 'rest-giving', 'restful'; *dilāsā*, 'heart-consoling', 'comforting'; *jahānārā*, 'world-adorning'; *jahāngīr*, 'world-seizing'; *gītiāfrūz*, 'world-enflaming'.

(d) Occasionally only part of the verbal root with the termination *-ān* is used in composition with a noun to form a compound adjective; as *ātashfishān* (from *fishurdan*), 'fire-darting', 'volcanic'.

(e) The Past Participle of a verb, in its longer or shorter form, is often used in such compounds; as, *shahzādeh*, 'king-born' (hence as a noun 'a prince'); *Khudārasādeh*, 'having-attained to (a knowledge of) God'; *jahāndīdeh*, 'experienced', 'travelled' ('having seen the world'); *kārazmīdeh*, 'experienced' ('having been tried in work'); *sālkhayīrdeh*, 'aged', 'advanced in age'.

(f) The prepositions *bā*, 'with', and *bī*, 'without' are often compounded with a noun to form an adjective; as با شقاوت (*bā-shaqāvat*), 'miserable'; *bā-safā*, ('with purity =) 'nice'; *bī-murūvat*, 'unkind'; *bī-fāhm*, 'senseless'; *bī-imān*, 'unbelieving'; *bī-dīn*, 'without a religion', 'infidel'. This class of adjectives, like every other, may

take the Comparative and Superlative terminations *-tar* and *-tarīn*.

(g) The prefix *nā-* (نَا) with an adjective, participle, or root of a verb following equals the English *un-* or the Latin *in-*: as *nāpāk* (نَپَاک), 'unclean'; *nādīdeh*, 'unseen', 'invisible'; *nā-dān*, 'ignorant'; *haqq-nā-shinās*, 'ungrateful'; *nā-dīdanī*, 'that should not be seen'. (Note that, while *nah-* or *na-* is used with finite verbs and means 'not', *nā-* is used in these compounds.)

(h) The particle *ham* (هَم), 'together' [Lat. *con*, *co*; Greek *συν-*] is frequently compounded with a noun following, and the adjectives so formed are frequently used as nouns: as, *hamvātan* (هَموَطَن), 'of the same country', 'a compatriot'; *hamshāhri*, 'belonging to the same city', 'fellow citizen'; *hamshāgird*, 'fellow-disciple', 'school-mate', 'fellow-apprentice'; *hamāhāng*, 'harmonious'; *hamrāng*, 'of the same colour'; *hamshirch*, 'partaker of the same milk', 'sister'.

(i) The noun *gūneh*, 'kind', 'sort', is often compounded with the demonstrative adjectives and the interrogative *chih*: as, *īngūneh*, 'like this', 'such': *chigīrneh*, 'of what sort' ('how')? With *chih* in the form *gūn* it is contracted into *chūn*, 'like' ('how?', 'when'). The word *fām*, 'colour', is now used only in composition: as *surkhfām*, 'redcoloured'.

(j) Many adjectives are formed by repeating a noun twice and placing *ā* between: as *gūnāgūn* (from *gūneh*), 'of different sorts', 'diverse'; *barābār* ('breast to breast'), 'equal', 'level'; *sarāsār*, ('head to head'), 'wholly' (used adverbially); *labūlāb* ('lip to lip'), 'brimful'; *kashākāsh*, 'pulling against one another'; *mālāmāl*, 'completely full'. Sometimes different nouns are united by *ā*, or various prepositions may come between them instead of *ā*: as, *labbarlāb*, 'lip to lip'; *sarāpā* (*sartāpā*), 'cap à pie', 'from head to foot', 'completely' (used adverbially); *sarāzīr*, 'sloping'.

#### Notes.

*Haqq*, the truth (one of God's titles). *bar mā muhāqqaq ast*, we know for certain.

*miyān*, the loins.

*ihitmāl dāshtan*, to be probable

*talāfāt shūdan*, to meet (in battle).

*ālī-miqdār*, mighty, powerful.

*rīy namūdan*, to take place.  
*az dāst dādan*, to lose.  
*khvāndan*, to call, proclaim.  
*shāhanshāh*, king of kings, Emperor.  
*fūrṣat ghanīmat dānistān* (*shamūrdan*), to take advantage of an opportunity.  
*cūs'at dādan*, to extend (trans.).  
*Furāt*, the Euphrates.  
*Dājleh* (*Dijleh*), the Tigris.  
*iqāmat dāshtan*, to take up one's residence.

*tavāssul jūstan bi-*, to seek to attain.  
*hāl nā-dāshtan*, to be ill.  
*chāhīdeh shūdan*, to catch cold.  
*sūrat*, face, cheek.  
*bād kārdan*, to swell, get swollen.  
*chīq shūdan*, to get well, recover.  
*nābz dīdan*, to feel one's pulse.  
*āibi dāshtan*, to have something the matter.  
*āb-gūsh*, broth.  
*ishkīlā*, appetite.

### Exercise 47.

#### حکایت دهم

مردی از اهل یمن در راه بحجاج بر خورد — حجاج  
 از حال برادر کوچک خود که بحکومت یمن فرستاده بود پرسید —  
 آن مرد گفت که بغایت فربه و تر و تازه است — حجاج گفت  
 از صورتش نمی پُرسم بلکه از سیرتش تفحص میکنم — بایست که  
 عدل و انصاف او را بیان کنی — جواب داد سخت دل بیرحم ظالم  
 فاسق سفاکی است — حجاج گفت چرا اهل یمن شکایت او را پیش  
 بزرگتر از او نبردند تا ظلم ویرا از سر آنها رفع کند — گفت  
 آنکس که از او بزرگتر است صد بار از او ظالمتر است — حجاج  
 گفت مرا میشناسی — گفت آری تو حجاج ابن یوسفی و برادر  
 بزرگ حاکم یمن هستی — گفت از من نترسیدی که اینهمه سخن  
 پیش روی من گفتی — گفت هر که از خدا بترسد از غیر او  
 نترسد و هر که حق گوید از باطل نیاندیشد — حجاج دوهزار درهم  
 بوی انعام داد و گفت توازان جمله هستی که در راه خدا سعی  
 میکنند و از ملامت لائم نمیترسند — حاصل مطلب — شخصی حق گو  
 باید که از کسی نترسد تا حق مددکار او باشد و ذره حق بر کوه باطل  
 غالب آید و آنکه حق گوید هم در دنیا حرمت دارد و هم در  
 آخرت عزت

## Translation 48.

Accordingly Artabānus bound up (his) loins for the contest. The two armies met in the plain of Hurmuzān. A fierce battle took place, and Artabānus lost his crown with his head, and Bābak's son on that very battlefield having saluted as sovereign (with the sovereignty) they proclaimed Emperor. After this brilliant victory, taking advantage of the opportunity, he not only brought under his power the rest of the land of Persia, but, extending the boundaries of the realm, he made them reach on (*az*) one side to the River Euphrates and on the other side as far as (*tā*) Khayrāzm. It is recorded that he built a city on the banks of the Tigris: and since it is also stated that he took up his residence at Madāin (Seleucia-Ctēsiphōn), they have fancied that he is the builder of this city: but we know for certain that long (*muddathā*) before Ardashir's reign that city was (has been) in-existence (*maujūd*). It is probable that this fancy is on this (that) account because (*kih*) Ardashir, having found that city in a state of ruin, repaired (has repaired) it. In short, Ardashir's renown became great (*bulānd*), and he subdued the neighbouring-countries (*atrāf*). The kings of the neighbouring-countries rendered (shewed) obedience and submission, and mighty monarchs from the east and west of the world, having sent to his court ambassadors and royal offerings, sought to attain his friendship.

## Conversation.

مریض (ناخوش)

طیب (حکیم)

بلی صاحب خیلی ناخوشم (حالم بد است)  
تب دارم و سرم خیلی درد میکند

(آیا) شما ناخوشید (حال ندارید)

یک هفته است که یک روز باران می  
آمد و بیرون رفتم - رخت بنده  
ترشد - گمان می برم که چاهیده  
شدم و از آن روز تب و لرز میکنم

چند روز است که ناخوش شده اید

بلی هر یکی از استخوانهای من درد  
میکند و از درد دندان صورت  
بنده باد کرده است

(آیا) درد دیگر دارید

تأحال پیش هیچ کس نرفته ام زیرا بول نداشتم	قبل از اینکه پیش من بیاید پیش کدام حکیم رفته اید
خیر صاحب هیچ نخورده ام اما امیدوارم که سرکار عالی بمن دوا بدهید و از آن انشاء الله چاق بشوم	پس آیا هیچ دوا نخورده اید
چند روز است که هیچ نخورده ام غیر از قدری آب گوشت (نان و پنیر) زیرا هیچ اشتها بفرماندارم و گاهی هم در پهلوی من درد پیدا میشود	بگذارید که نبض شمارا به بینم و زبان خود را نشان دهید — شکی ندارم که جگر تان عیبی دارد
بلی صاحب درد میکند اما خیلی سخت نیست	جای آن درد را بنمائید — حالا اینجا را که دست میگذارم درد میکند
خیلی ممنون شما هستم اما چند دفعه باید آنرا هر روزه بخورم	خوب حالا این دوا را میدهم امید است که بفیض خدا فایده بکند
چشم — اما آیا نباید مخصوصاً از هیچ قسم خوراک پرهیز کنم زیرا اطبای ما میگویند چیزی که گرم باشد در تب مضرت است	امروز سه دفعه میخورید هر دفعه سه مثقال بعد از غذا
خوب انشاء الله فردا صبح باز خدمت شما میرسم	لازم نیست — باز فردا اینجا بیایید تا شمارا به بینم چه طور هستید

## Twenty-fifth Lesson.

### Turkish Compounds: Use of *Izâfeh* as a Relative Pronoun.

§ 207. In a few instances not only single Turkish words but two of them united together to express a single idea are met with in Persian. In such cases it should be remembered that the *former* of the two words is in the genitive (although the genitive sign *کـ* *in* is omitted), and that the *second* is followed by *-i* if it ends in a consonant-sound, and by *-si* if it ends in a vowel-sound, including *-eh*. This *-i* or *-si* means *his, hers, its, theirs*. For example, from the



Āzarbāijāni Turkish مین (*min*), which in Ottoman Turkish is بیك (*bīñ*), 'a thousand', and باش (*bāsh*), 'a head', is formed مینباشی (*mīnbāshī*), 'commander of 1,000 men', 'a colonel'. From تور (*yūz*), 'a hundred', and باش is formed یوزباشی (*yūzbāshī*), 'commander of a hundred men', 'a centurion': from آغا, 'lord', 'eunuch', and the same word we have آغاباشی (*āghābāshī*), 'chief eunuch': from *hakim* and *bāsh*, حکیمباشی (*hakimbāshī*), 'chief physician'. Proper names are also formed in a similar way, e. g. علی قلی (*‘Alī qulī*), 'slave of ‘Alī (from *qul*, 'a slave')'. Very seldom does the former of the two nouns take the Turkish plural termination کُر or لار (*ler* or *lār*), as in بیگلاربیک (*beglarbēgī*), 'chief *bēg*'.

When a Turkish adjective occurs it is prefixed to its noun, as in یَنگی دُنیا (*Yāngī Dunyā*), 'the new world', 'America': قرلباش (*Qizil-bāsh*), 'red-head' (a tribal name).

The terminations چی (*chī*) and جی (*jī*) are Turkish, as already stated in § 200, l.: as, تَنگِجی (*tufāngchī*), 'a man armed with a gun', 'rifleman'; میانجی (*miyānjī*), 'a middleman', 'an arbitrator', 'an intercessor'.

§ 208. It has been explained in § 40 that the *Izāfeh* is a shortened form of the Avestic *yo, yat* ('who', 'which'), in Pahlavi shortened into *i*. This accounts for its use between a noun and the adjective which follows and qualifies it, for *mard i nīkū* really means 'the man who (is) good'. When the *Izāfeh* comes between two nouns not in apposition with one another it may now be considered to be a preposition and translated by *of*, as *shamshīr i pādshāh*, 'the sword of the king'. But originally, when the Persian noun had case-terminations, the second of these nouns would have had the genitive ending: so the phrase really means 'thē sword which (is) of the king'. It is necessary to bear this in mind in order to understand the usage which we now proceed to explain.

§ 209. *Izāfeh* is often employed not only to unite together two nouns which are in apposition to one

another, as *Hâzrat i Yahyâ*, 'St. John (the Baptist)', *Mūsâ-y-i nabî*, 'Moses the Prophet', but also to connect a noun with a following prepositional clause. In each case it retains its original meaning of a relative pronoun, though in the former it is not translated in English. Example: *Sarkardagûn i dar ân mamlakat az Sultân baghâvat namûdand*, 'The officers who (were) in that province revolted from the sovereign': *Mûrâ az shiqâq i dar dîn bi-rahân*, 'Deliver us from discord which (may occur) in religion' (i. e. 'from schism'): *Ashkhâş i dar ân bâgh mûrâ دیدند*, 'The persons who (were) in that garden saw us'. In each instance *kih* and a verb may be substituted for the *izâfeh* without materially altering the sense: as, *Sarkardagûnî kih dar ân mamlakat bûdand*, etc. The *Izâfeh* in such instances as these, and in fact in all other cases also, is generally omitted in printing Persian books, but it must be supplied in reading.

### Notes.

<i>Châshm dâkhtan bar</i> , to fix one's eyes on.	<i>kâshkûh</i> , would that!
<i>dâшти</i> } 3rd Sing. Conditional,	<i>alqâb</i> (Ar. pl. of <i>laqab</i> ), titles.
<i>guzâшти</i> } (§ 103, e).	<i>hurûf</i> (Ar. pl. of <i>harf</i> ), letter of alphabet.
<i>tâib</i> , repentant (Pres. Part. Act. I. of <i>توب</i> ).	<i>châp kârdan</i> , to print.
<i>bi-yak bâr</i> , once, once for all.	<i>'aib na-dârad</i> , it is no harm.
<i>bi-khâhand</i> , strengthened for <i>khârand</i> .	<i>mâzi</i> , past (tense of verb).
<i>Darâ</i> , Darius.	<i>mâzi-yi-qarîb</i> , perfect.
<i>az ân jûmleh</i> , from that collection = among them.	<i>mâzi-yi-mâtlaq</i> , preterite.
<i>dûstâr</i> , friend, lover.	<i>mâzi-yi-ba'id</i> , pluperfect.
<i>farmân-guzâr</i> , obedient.	<i>barâyi khârij</i> , for abroad.
<i>umarû-râ az ñ bim bâshad</i> , he is a terror to the nobles.	<i>ghâib</i> , 3rd Person (pronoun or verb).
<i>az sukhânân i ûst</i> , it is one of his sayings.	<i>mukhlâṭab</i> , 2nd Person, person addressed.
	<i>mutakâllim</i> , 1st Person, the speaker.
	<i>pâkat</i> (Eng. word), envelope.
	<i>unvân</i> , address on a letter.

### Exercise 49.

حکایت یازدهم

روزی زنی بیگناه را گرفتار کرده پیش حجاج آوردند —  
حجاج عتاب و خطاب آغاز کرد (حجاج بناکرد بعتاب و خطاب

کردن) وزن چشم بر پشتِ پای خود دوخته بود — گفتند چرا بر و نگاه نمیکنی — گفت از جهة آنکه خدایتعالی برو نظر نمیکنند — حجاج گفت از کجا میگوئی که خدایتعالی بر من نظر نمیکنند — گفت اگر بر تو نظر داشتی ترا بدین ظلم نگذاشتی — حجاج خجل شد و اورا رهائی بخشید — حاصلِ مطلب — خداوندِ عالم ظالم را مهلت و فرصت میدهد تا شاید روزی بفهمد و تائب گردد و چون انتباه نیافت لاجرم با خرجانِ او را در شکنجهٔ عقوبت میکشد که عوضِ آنهمهٔ مهلت و سزای بدعتها را که نهاده است بیکبار مییابد — بیت — لب خشکِ مظلوم را گوی بخند که دندانِ ظالم بخواند کند

#### Translation 50.

When Ardashir grew weary of prosperity and power, he resigned (left) the kingdom to his son Shāpūr. The days of his reign before the slaughter of Ardavān were (is) 12 years, and after his death (him) (he reigned) as an autocrat (autocratically) 14 years. Ardashir Bābakān is one of the wisest and bravest kings that have (ever) reigned in Persia. The narrative (explanation) of his conduct (*ahvāl*) is the best witness to this statement; for from the lowest position he raised (caused to arrive) himself to the lofty station of a mighty (*buzūrg*) kingship (*sāltanat*); and the alteration which he brought about (*dād*) in the state of his realms (*mulk*) is a marvellous exploit (*az ājāib i kūr*). The historians of Persia assert that the monarchy (*mulk*) of Persia was founded (*pāy girift*) by Cyrus (*kaī khūsrau*) and (that) Darius overthrew it (*az dast dād* = lost it), and Ardashir restored it (*bāz bi-jāyi khvūd āvārd*). And what has been recorded (copied) of his sayings is a proof of his goodness of disposition and wisdom. Among them are (these): "When the king is just, the people (*rā'iyat*) necessarily love and obey him", and "The worst of rulers is the king who is a terror to the nobles and not to evildoers". This is also one of his sayings, that "A country is not secure (*pāyadār*) except through experienced men, and men

cannot be got together except through property, and property is not acquired except through building and cultivation (agriculture), and the building of towns does not come about except through justice.

### Conversation.

#### در بیان ترتیب مُراسله

#### ایرانی

طریق مُراسلهٔ فارسی فَنّ خاص است  
اما مُشکل نیست که شما آنرا  
بیاموزید - اَوّل همه چیز لازم  
است که القاب آن کسی را که  
باو کاغذ مینویسید بخوبی دانسته  
باشید و الاّ اواز شما می رنجَد

بلی از این سبب که ما کاغذهای خود را  
بمُخَطّ شکسته مینویسیم اما آن  
خط را اگر قدری مشق کنید  
میتوانید بزودی بیاموزید زیرا  
تفاوتی که از خطی که چاپ میکنند  
دارد خصوصاً از تعجیل در  
نوشتن پیدا میشود

این نیز از خواندن کاغذها معلوم  
میشود اما عیب ندارد که  
بدینطور شروع کنید - خدمت  
دوست عزیز مُفَحّم مُحرّم مهربان  
عرض میشود (زحمت میدهد)

بلی اما اگر کاغذ شما در جواب کاغذ  
دیگری باشد آنگاه باید گفت -  
رقیمه شریفه سرکار (جناب عالی)  
رسید و آنرا زیارت نمودم و از  
اطلاع بر صحت و سلامتی آن  
دوست مُحرّم مهربان نهایت بهجت  
و مسرت رُخ نمود (روی داد) -  
یا چیزی دیگر از آن قبیل

#### فرنگی

کاشکه طرز و طور نوشتن کاغذ فارسی  
را میدانستم زیرا اکثر اوقات  
میخواهم چیز محرمه بدوستان  
ایرانی خود بنویسم و اما حالا  
بدون مدد میرزا نمیتوانم

اما خواندن کاغذهای فارسی اشکال  
کلی دارد و صورت حروف آنها  
از حروف نسیم و نستعلیق خیلی  
تفاوت دارد

بچه طور باید کاغذ را شروع کنم

بعد از آن آیا نباید بدینطور نوشت  
- انشاء الله احوال شما مقرون  
بصحت و سلامتی تمام بوده و  
میباشد (یا امید که مزاج بهاج  
شریف را نهایت صحت و سلامتی  
حاصل است)

بلی و نیز در باره خود خصوصاً در  
شروع کاغذ باید ماضی قریب  
یا ماضی مطلق استعمال کرد

باید باینطور باشد که — زیاده چه  
تصدیع دهد و آتسلا — یا همواره  
مُترصد فرمایشات و اطلاع بر  
سلامتی حالات (یا بر چگونگی  
حالات) شما بوده و هشتم ایام  
موقت مُستدام باد

بلی اگر کاغذ برای خارج است لازم  
است و آنرا صحیح میگویند چنانکه  
مثلاً مینویسند — اقل الحاج ابو  
القاسم کازرونی

راست میگوئید اما در صورتیکه  
بخواهید بطور ادب بنویسید  
از برای خود باید ضمایر را بصیغه  
غایب نوشت چنانکه مثلاً —  
دوستدار مطلبی را که فرموده  
بودید انجام داد — و همچنین  
از برای مخاطب — مطلبیکه عرض  
کرده ام امید که (بندگان عالی)  
انجام خواهند رسانید

عنوانش باید بدینطور باشد — در  
اصفهان خدمت ذی مسترت جناب  
جلالت مدار سرکار آقا فی آقا فلان  
مُشرف و مفتوح گردد (یا جناب  
مُستطاب فضایل مآب آقا فی آقا فلان  
' مُشرف شده مطالعه فرمایند)

آیا نباید صیغه ماضی بعید فعلها  
را درباره آنچه در کاغذ دوست  
خود مذکور است باستعمال آورم  
و در آخر کاغذ بعد از اینکه مطلب  
خود را نوشته باشم بجه طور باید  
آنرا ختم نمایم

آیا لازم نیست که اسم خود را در  
آن بنویسم

و نیز فهمیدم که نباید لفظ من را  
بنویسم بلکه بجای آن بنده  
دوستدار دعا کو محض فدوی  
جان نثار بحسب مقام

بر سر لفافه (پاکت) چه باید نوشت

## Twenty-sixth Lesson.

### Government of Verbs Simple and Compound.

§ 210. In Persian the direct object of a transitive verb, whether the verb be simple or compound, is generally in the objective (accusative) case, which is in certain instances marked by the use of the

postposition ل ( § 41): as, *Pādshāh pīsar i khayūd-rā dīd*: *Man īrū dūst mī-dāram*: *Vazīr ān shākhṣ-rā āmr farmūd*.

§ 211. But some transitive verbs (for example those meaning 'to fear', 'to ask') require a preposition before the noun which in English would be considered their direct object: as, *mān az vāi mī-tarsam*, 'I fear him'. Many intransitive verbs require after them certain prepositions which differ in meaning from those required in English after verbs of the same signification: as, *Dar fikr i ān āmr būd*, 'he was in thought of (was thinking of, about) that matter: *Dar ān kūr tafākkur mi-namūd*, 'he was thinking of that business'.

§ 212. We subjoin a list of the most usual instances in which either (1) a preposition is required in Persian when none is needed in English, or in which (2) the preposition required in Persian differs from the one which would be used in English after a verb of the same meaning.

*su'āl kārdaṇ az* } to ask (anyone).  
*pursīdaṇ az* }

*tarsīdaṇ az*, to fear (anyone or anything).

*dōchār shūdaṇ bi* } to meet (anyone), to meet

*barkhayūdaṇ bi* } with (anyone).

*ān shākhṣ-rā mulāqāt kārdaṇ*, to have an interview with that person.

*ān chīz-rā (bi-ān chīz) iqrār namūdaṇ* } to confess  
*bi-chīzi i'tirāf kārdaṇ* } that thing,  
a thing.

*tafākkur kārdaṇ dar* } to think about  
*ta'āmmul namūdaṇ dar* or *barāyi* } (a thing).

*iltimās kārdaṇ nāzd i (bi)*

*iltimās dāshtan az* • to entreat (anyone).

*mūltamis būdaṇ az*

*istid'ā namūdaṇ az*

*savār i āsb, kāshti,* to mount a horse, to embark  
*kālīskeh shūdaṇ* on board a ship, to enter  
a carriage.

*dākhil i khāneh shūdaṇ*, to enter a house.

<sup>1</sup> In Classical Persian books after *pursīdaṇ* the objective with *rā* is found: but this usage is now obsolete.

*dar āmadan bi (dar)*, to enter (a house).

*dar āmadan az* or *birūn az*, to come out of (a house).

*az sālтанat kināreh girīftan*, to abdicate the throne.

*az mánshabī isti'fū namūdan (khyāstan)*, to resign (ask to be permitted to resign) a post.

*az taqşiri dar guzāshtan*, to pass over an offence, fault.

*az ān khūneh guzāshtan ('ubūr kárdan)*, to pass by that house.

*ān chīz-rā az ū darkhyāst kárdan*, to ask him for that thing.

*ūrā (bi-vai) hukm kárdan* } to order him.  
*ūrā (bi-vai) āmr farmūdan* }

*pādshāh ūrā (bidū) hukm dād*, the king gave him a (written) order.

*az 'āqab i shakhs uftādan (āmadan, ráftan)*, to follow a person.

*mashghūl i (dar, bi) kārī shūdan*, to busy oneself with a task.

*az kāsī mamnūn* or *mamnūn i kāsī būdan*, to be obliged to a person.

*ighmāz namūdan az* } to wink at (anything).  
*chashmpūshī kárdan az* }

*bi-kārī pardākhtan*, to engage in a work.

*az kārī pardākhtan*, to give up a task.

*murtakib i (bi) āmal i bad shūdan*, to engage (be implicated) in an evil deed.

*mubtalā-y-i (bi, dar) ūfat shūdan*, to fall into (be involved in) misfortune.

*tashhīh i akhbār i muvarrikhīn i Īrān namūdan*, to correct the statements (traditions) of the historians of Persia.

*(ān kághaz-rā islāh<sup>1</sup> kárdan*, to correct that letter).

*ihtiyāt kárdan az*, to beware of.

*qādir bar ān būdan kih (pres. Subjunct.)*, to be able to.

*ūrā mutāba'at kárdan* } to follow him (lit. or  
*mutāba'at i ū kárdan* } figuratively).

*imān āvārdan bi (bar)*, to believe in (a person).

*sūkhanī (rū) bāvar kárdan (taşđīq namūdan)*, to credit a statement.

<sup>1</sup> Or *tashhīh*, but *islāh* implies more need of correction than

*tavakkul dāshtan bi (bar) Khudā*, to trust in God.

*i'timād kārdan bar* to put confidence in.

*i'tiqād dāshtan bi*

*mushtāq i mulāqāt i shumū hāstam*, I am anxious for an interview with you.

*kharīdan, farūkhtan, bi*, to buy at, for (a price).

*arzīdan (bi)*, to be worth (such a price).

*ishān bahām barkhuyrdand*, they met one another.

*utāgrā az mārđum khāli (tūhi) kārdan*, to empty the room of people.

*ūra bi-iftirā nisbat dādan*, to attribute forgery to him, to accuse him of forgery.

*az ān chīz mutamatti' shud*, he enjoyed that thing.

*ūra bi-ān kalām mukhātab sākhtan* to address that  
(*dāshtan*) speech to him.

*ūra bi-ān kalām khatāb namīdan*

*hājat bi-chīzi dāshtan*

*muhtāj i (bi-) chīzi būdan* to have need of, be

*ihtiyāj bi chīzi dāshtan* in need of, a thing.

*libās i fākhir bar vai pīshānīdan*, to clothe him in gorgeous attire.

*ghāzab (khashm) namīdan bar*, to get angry with (one).

*guftan ba khud*, to say to oneself.

(*bi-vai (ūra) guftan*, to say to him).

*az nāzar i pādshāh āriزه -i guzaranīdan*, to bring a petition to the king's notice, lay it before the king.

*shikāyat avārdan bar (kārdan, namīdan az, bar)*, to bring an accusation, lodge a complaint, against.

*ittilā' yāftan az (bar)*, to gain information about.

*khandīdan az*, to laugh at.

### Notes.

*Ra'āyā* (Ar. pl. of *ra'īyyat*), subjects.

*māl khuyrdan*, to devour (swallow up) property.

*a'za* (Ar. pl. of *'uzv*), members, limbs.

*khatteh*, a county.

*azlā'* (Ar. pl. of *zīl'*), districts.

*ma'mūr*, built, made up of.

*hazīr-javābi*, quickness of retort.

*matālib* (Ar. pl. of *mātlab*), matters.

*muzāyagah nist*, it does not matter.

*mamālik* (Ar. pl. of *mamlakat*), provinces.

*ta'rif*, composition (compilation).



## Exercise 51.

## حکایت دوازدهم

گروهی پیش مأمون فریاد (شکایت) بردند که فلان عامل (حاکم — ضابط) خیلی بر رعایا ظلم میکند و مال مردم را میخورد و او را تغییرده — مأمون گفت مثل او عادل و دینداری نیست همه اعضای او از عدل و انصاف معموَر است یکی از آن گروه گفت اگر چنین است پس همه اعضای ویرا از هم جدا کرده يك يك را در تمام خطه ها و اضلاع بفرستند تا تمام مَلَب از انصاف و عدالت معموَر شود مأمون از این سخن بخندید و آن عامل را معزول کرد — حاصلِ مطلب — حاضر جوابی پیش دانایان قدرِ عظیم دارد اما بطوری که مناسب باشد و الا خاموش بودن صد بار از آن بهتر است

## حکایت سیزدهم

شخصی کاغذی مینوشت و رازهای پنهان در آن درج میکرد — کسی در پهلویش نشسته بود و بر آن نظر میانداخت آن شخص نوشت — که مردکی نادان در کاغذ من نگاه میکرد و از آن سبب (مطالب مستوره) رازهای خود را نوشتم آن کس خشمناک شد و گفت که من در کاغذ تو نگاه نکرده ام آن شخص گفت — منم چیزی برای تو ننوشته ام — حاصلِ مطلب — در خط کسی نگاه نباید کرد اگر چه دوست و برادر باشد اما اگر اذن دهد مضایقه نیست

## Translation 52.

Among (from) Ardashir's sayings is this also: "It is becoming for kings not to use sword and spear while (*tu*) stick and baton (*chūb*) suffice for the work". Ardashir, just as he is renowned for (*az*) the conduct of an army, holds a high place and a very-lofty rank also in the government of the country (*kishvar*) and the state legislation (*vaz' i qavānīn i mulkī*). It is said (they say) that by means of informers he was aware of the affairs (news) of all the provinces and even

(*hattā'*) of (his) subjects' houses: and they say that, besides a capacious intellect, he had conspicuous ability (*fāzl i bāhīr*). The *Kārnāmeḥ* ("Annals") and the *Ādābu'l-Aish* ("Rules of Conduct") are among his compositions. In the *Annals* is written an account of (his) journeys and wars, and in the second book the habits of life and the rules (*ādāb*) of (polite) intercourse: and these two books were so esteemed (*mi'tabar*) among the peoples of Persia, that Anūshiravān commanded that they should send reliable copies of (from) that work (*navishteḥ*) to all-parts (*atrāf*) of his dominions, in order that men might acquire good manners. It is well-known that Ardashīr, in spite of these great qualities, was bigoted in the religion of Zoroaster (*Zardūst*), and not only used to make efforts (an effort) to exalt (in exaltation of) the banners and carry out the precepts of that faith (*māzhab*), but even (*balkih*) compelled men by torture and punishment to accept that religion; and in this manner he shewed forth (was making evident) the requirement of his religious-law (*sharī'at*). In the days of slackness and of disturbance of the realm, Zoroaster's religious-law also having become (remained neglected) obsolete, the community had become divided up in (*bar*) a thousand different ways, and it is an established-fact (*muḥāqqaq*) that many of the ancient rulers shewed an inclination towards the faith of the Greeks: and hence it is possible that this conduct of Ardashīr may have been because of (his) zeal (*ta'āssub*) for wise-measures of State (*maṣāliḥ i mülkī*), and the desire that men, in faith as in all-other matters, should be agreed and in-harmony (*mi'ttafiq*).

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It is unnecessary to subjoin any more Conversations, as the Student should now be able to converse with some ease about the subject matter of the Stories and Exercises for Translation and about other matters of practical utility. This he will find a very useful exercise.

## Twenty-seventh Lesson.

### Certain Persian Idioms.

§ 213. The Persian language is distinguished for the very large number of idiomatic expressions of which it makes use. In this respect it resembles English. Many such idioms have already been introduced in the exercises and Conversations as well as in Lesson XXVI. We now proceed to mention a number of others which are for the most part connected with the peculiar use of certain verbs.

§ 214. *Kh̄yūrdan* (خوردن), 'to eat' or 'drink', is used to denote *suffering*, etc. Its use with a noun often prevents the necessity of using the Passive Voice of another verb. E. g. *zākhm kh̄yūrdan* (to eat a wound), 'to be wounded': *takān kh̄yūrdan* (to eat a push), 'to be pushed', 'to receive a push': *gūl kh̄yūrdan* (to eat deceit), 'to be deceived'. Other idioms are: — *zamīn kh̄yūrdan*, 'to fall to the ground', 'to be knocked down'; *ghām kh̄yūrdan*, 'to grieve'; *afsūs kh̄yūrdan*, 'to regret'; *qāsam kh̄yūrdan*, 'to take an oath', 'to swear'; *ān chīz bi-dārd i man nā-mī-kh̄yūrad*, 'that thing is of no use to me'; *gulīleh bi-shikār kh̄yurd*, 'the bullet hit the game'; *bi-kār i vai mī-kh̄yūrad*, 'it comes in useful for him'; *muhr bālā-y-i pāk shūdeh kh̄yūrdeh būd*, 'the seal had been impressed on the part obliterated'.

§ 215. *Dīdan*, *bīn* (دیدن-بین), 'to see', is used in a somewhat similar manner: as, *dārd dīdan*, 'to suffer pain'; *māslahat (salāh) dīdan*, 'to deem advisable'; *tadārūk dīdan*, 'to make preparations'; *sān dīdan*, 'to review (troops)'.

§ 216. *Farmūdan* (*farmāy*) (فرمودن-فرمای), 'to command', is in courtesy used of any action, not only of a superior but of an equal, in place of *kārdan*, *namūdan*, etc. E. g., *mulāhizeh farmūdan*, 'to peruse'; *amr farmūdan*, 'to command'; *bi-farmāid*, 'say, speak; enter; sit down', etc.: *iltifāt bi-farmāid (lutf bi-farmāid)*, 'please'.

§ 217. *Āvārdan*, *āvar*, *ār* (آوردن آور-آر), 'to bring', is used in various phrases; e. g., (*bi-*) *khātīr (yād) āvārdan*, 'to recall to memory', 'call to mind'; *bi-kār (bi-jū,*

*bi-āmal*) *āvārdan*, 'to perform, execute, carry out'; *hujūm āvārdan bar*, 'to make an attack upon'.

§ 218. *Kashīdan*, 'to draw' (کشیدن); *zāḥmat kashīdan*, 'to take trouble', 'to suffer inconvenience'; *ālam kashīdan*, 'to suffer pain'; *intizār kashīdan*, 'to expect', 'look out for'; *dāst kashīdan az*, 'to withdraw from (any business)'; *lāshkar kashīdan bar*, 'to lead an army against', 'march against'.

§ 219. *Bāstan*, *band* (بستن-بند), 'to bind', is used in certain phrases, but some idioms in which it occurs in classical works have now become obsolete: *e. g.*, *khiyāl bāstan* (now *kārdan*), 'to suppose', 'fancy' 'imagine'; *kār bāstan* (now *bi-itmām rasānīdan*), 'to accomplish a task'; *na'l bar asb bāstan* (now *āsb-rā na'l kārdan*) 'to shoe a horse'; *ḥileh bāstan* (now *ḥileh kārdan*) 'to devise a trick'; etc. Besides these we have: — *ṣūrat bāstan*, 'to take shape', 'come about' (of a purpose or plan); *kāmar bi- (or barāyi) kāri bāstan*, 'to gird up one's loins for (a task)'; *miyān (or kāmar) bi- (or barāyi) muqātileh bar bāstan*, 'to gird up one's loins for the contest (battle)'; *aḥd bāstan*, 'to make a covenant'; *sharṭ bāstan (kardan)*, 'to make a bet', 'lay a wager'.

§ 220. *Āmadan*, *āy* (آمدن-آی), 'to come', is sometimes used in the sense of 'to become', taking the place of *shūdan*: as, *dīdeh mi-āyad (mi-shavad)*, 'it is seen', 'it is evident'; *padīd āmadan*, 'to be evident', 'to be found'; *bar ū ghālib āmadan*, 'to overcome him'; *āgar ān āmr dar nāzar i shumā pasānd āyad*, 'if that matter commend itself to you'; *bi-zānū dar āmadan*, 'to kneel down': *bi-khātir āmadan*, 'to come to mind' (also *bi-yād āmadān*); *khayūsh āmadīd*, 'welcome!' (said when a guest is going away!); *gīr nāmī-āyad*, 'it cannot be got'.

§ 221. *Giriftan*, *gīr* (گرفتن-گیر), 'to seize', 'to take': *dunbāli ūrā giriftan*, 'to follow him'; (*bi-ān sūkhan*, or *ān sūkhanrā gūsh giriftan* (or *dādan*) 'to give ear to (listen to) that statement'; *surāgh-i ūrā giriftan* (or *surāgh giriftan ūrā*), 'to seek out, follow him up'; but *az ū surāgh giriftan*, 'to ask him to direct one to someone's house'; *kūshī giriftan*, 'to wrestle'; *gūftan girift* (also *āghāz namūd*, or *band namūd bi-giftan*), 'he began

to say, speak'; *qarār giriftan*, 'to get fixed', 'to be conceived' (of a child); *ta'mid, ta'lim, giriftan*, 'to receive baptism, teaching'.

§ 222. *Būrdan, bar* (بردن-ر), 'to bear away', 'carry off': *gamān būrdan* (*kārdan, dāshtan*) 'to fancy', (said from courtesy of oneself, rudely of anyone else); *rānū būrdan*, 'to be vexed'; *ān kitāb-rā ism būrdan*, 'to mention (quote) that book'; *az miyān būrdan*, 'to put out of the way' (often = 'to kill'); *bi-sār būrdan*, 'to spend (time)', intransitively, 'to abide', 'sojourn', 'live'; *iash-rīf būrdan*, 'to go away' (said in courtesy); *pai būrdan*, 'to follow up (*bi-chizi*) a thing', 'to understand'; *hāmleh būrdan*, 'to attack (*bar*)'.

§ 222 a. *Uftādan* (افتادن), 'to fall', 'happen': *muwāfiq uftādan*, 'to turn out well, successfully'; *āqab uftādan*, 'to be late', 'to fall back'; *az āqab i shākhs uftādan*, 'to follow a person'; *ittifāq uftādan*, 'to occur', 'happen'; *jilāu uftādan*, 'to precede', 'take the lead', 'go in front'; *pīsh uftādan az*, 'to surpass', 'outstrip'; (*bi-*) *rāh uftādan*, 'to set out on a journey'.

§ 223. *Namūdan, namāy* (نمودن-نمای), 'to shew', 'to seem', 'to do', besides its frequent use with a noun, adjective or participle to form a compound verb (§ 124), has also some idiomatic uses: *jūngi šāb rūy* (*rūkh*) *namūd*, 'a fierce battle took place'; *mārā shādī rūy* (*rūkh*) *namūd*, 'I was glad'; *ijtināb namūdan az*, 'to avoid', 'refrain from'; *bar tūraf* (*kināreh*) *namūdan*, 'to set aside'.

§ 224. *Jūstan, jūy* (جستن-جوی), 'to seek': *sibqat jūstan bar*, 'to be beforehand with', 'to anticipate (one in)'; *kināreh jūstan az*, 'to avoid', 'fight shy of'.

§ 225. *Zādan, zān* (زدن-زن), 'to strike', 'beat', 'hit': *bāng zādan*, 'to shout aloud'; *faryād zādan*, 'to cry out', 'make a lamentable noise'; *hārf zādan*, 'to speak'; *tufāng bar ū zādān*, 'to shoot at him'; *zānū zādan*, 'to kneel'; *zāng zādan*, 'to ring a bell'; *lāf zādan*, 'to boast'; *gūl zādan*, 'to deceive'; *bar-hām* (*bi-hām*) *zādan*, 'to throw into confusion'; *khaīmek zādan*, 'to pitch a tent' (i. e. to erect it, the exact opposite of the English 'to

strike one's tent'); *ūrā tāziyāneh* (*chūb*) *zādan*, 'to bastinado (flog) him'; *sīlī* (old *tapāncheh*) *bar ri'yash zādan*, 'to give him a box on the ear'; *tapāncheh zādan*, 'to fire a pistol'; *talagrāf zādan*, 'to send off a telegram'; *tihmat zādan*, 'to accuse falsely'; *jām' zādan*, 'to add up (figures)'; *dam zādan*, 'to breathe', 'to cavil': *hads zādan*, 'to conjecture'.

§ 226. *Dāshtan*, *dār* (داشتن-دار), 'to have', 'to hold': *ān-rā lāzim dāshtan*, 'to require, have need of, that'; *in āmr-rā mārūz dāshtan* (= *ārz kardan*), 'to represent this matter humbly'; *tashrif dāshtan*, 'to be at home', 'to be present' (polite style).

§ 227. *Andākhtan*, *andāz* (انداختن-انداز), 'to cast', 'throw': *rūh andākhtan*, 'to let (one) go', 'to set (him) on his way'; *ta'vīq* (*ta'khīr*) *andākhtan*, 'to postpone (a thing)'; *nāzar andākhtan* (*afkāndan*) *bi, bar*, 'to cast a glance upon'.

§ 228. Other common expressions are the following:

*Rāng rikhtan*, 'to feign', 'pretend'.

*taghyīr dādan*

*tabdīl kardan* to change, alter (trans).

*mubāddal sākhtan*

*āvaṣ namūdan* (*kārdan*), to change, exchange.

*ūrā dalālat kardan*, to guide him.

*ān sukhan-rā dalālat kardan* } to prove that state-  
*mudāllal namūdan* } ment.

*ta'ṣīr* (*aṣar*) *kārdan* (*dāshtan*) *bar*, to make (leave) an impression on.

*ārṣ kardan*, to state (politely), to say, to represent  
*auqūtash tālkh shud*, he was angry, he was put out.

*bāz īstādan az*, to desist from.

*qat' i nāzar kārdan az* (*bar*), to glance briefly at, pass on from.

*dāst shūstan az*, to wash one's hands of (a thing).

*āibi* (*bāki*) *nā-dārad*, it does not matter; it is pretty good.

(*bi-*) *dār rāftan*, to run away, escape.

*bar ān and kih*, they will have it that, they assert that. .

*qāil bar īn hūstand*, they assert this (that . . .), they acknowledge.

*tāj-rā bā sār az dāst dād*, he lost both his crown and his life.

*firṣat ghanīmat shamīrdan* (*dānistān*) to take advantage of the opportunity.

*sāfaratān khvūsh guzāst?* did your journey turn out well?

*ūrā qarār dādan*, to appoint him, station him (at a place).

*bā ū qarār dādan*, to make an agreement with him.

*ārz ī bāndeh-rā bī-rasīd*, listen to what I wish to say.

(*pas* or) *āqab nishāstan*, to retreat (said of troops).

(*pas* or) *āqab nishāndan*, to repulse (an army).

*ātash (tīshnagi) rā furū nishāndan*, to quench a fire (thirst))

*riṣā bi-īn dād kih*, he consented to this, that.

*zabān gushūdan*, to open one's mouth, begin to speak (*polite*).

*dahāngushūdan* (*bāz kardan*), to open one's mouth (*rude*).

(*dar*) *khvāb būdan*, to be asleep.

(*bi-*) *khvāb raftan* (*tashrif būdan*), to go to sleep.

*sūkhan hanūz bar zabānash būd kih*, while he was yet speaking.

*hanūz az ḥārf zādan fāriḡ nā-shudeh būd kih*, he had hardly finished speaking when . . .

*ān sūkhan-rā bar zabān ī khvūd hārgiz jāri nā-mī-sāzam*, I never permit myself to use that expression.

*chāshm dūkkhān bar*, to fix one's eyes on.

*rākht az khvūd bīrūn kardan*, to put off one's garments.

*sūkhan rāndan* (= *ḥārf zādan*), to speak.

*futūḥāt ūrā dāst dād*, he gained some victories.

*ān shākḥ īn chīz-rā āsh ī dar hamjūsh sākhteh ast*, that fellow has made a hash of this matter.

*ḥāraḡat kardan*, to set out, start on a journey.

*‘āzim ī Tahrān būdan*, to be bound for Tēhrān.

*tavāllud yāftan*, to be born.

*kām rāndan*, to flourish, prosper.

*ḥukm rāndan*, to rule, govern.

*ūrā barāyi kasī ‘aqd bastand*, they betrothed her to some one.

Notes.

<i>Gúl i guláb</i> (now <i>gúl i sárkh</i> ) a rose.	<i>masháhr</i> (Ar. pl. of <i>mashhár</i> ) eminent persons.
<i>badr</i> , the full moon.	<i>saláh dānistān</i> ( <i>dān</i> ), to see fit.
<i>zarr</i> , blind.	<i>mutavállid</i> , born.
<i>'ajtze</i> (for Ar. <i>'ajíz</i> ), an old hag: (here the world is so called).	<i>kaiyyat</i> , state of affairs.
<i>faytfeh</i> , deceived = enamoured.	<i>mā'ni</i> , design: statement.
<i>maqbulān</i> , persons accepted (by God).	<i>iqdām namādan</i> , to venture.
<i>kūnamat</i> = <i>turā mī-kunam</i> .	<i>Jaziratu 'l'Arab</i> , Arabia, Mesopotamia.
<i>tarīqat</i> , religion. [confessor).	<i>maqārr i aydāh</i> , seat of government.
<i>pīr</i> , a religious guide (father- bi <i>'ishq giriftār</i> , enamoured.	<i>jūr'at</i> , daring, a daring deed, presumption.

In this and some other Stories the words in brackets are in explanation of the more difficult phrases which precede them in the text.

Exercise 53.

حکایت چهاردهم

زنی بود گریه منظر و بنهایت زشت روی - او را برای کوری  
 عقد بستند و بمناکتش در آوردند (او را بکوری دادند) روزی  
 زن بشوهر خود گفت افسوس که این صورت من چون آفتاب و  
 رخساره من چون گل گلاب از چشم تو پوشیده است - جمالی دارم  
 بی نظیر و جبینی چون بدرقینیر - الغرض او را نابینا دانسته لاف  
 حسن خود میزد - مرد ضریر (کور) جوابش داد که اینقدر گزاف  
 و بیهوده مگوی اگر تو جمالی داشتی در دست من نابینا نمی افتادی  
 - حاصل مطلب - عجزه دنیا را چون مردم بینا (از قیلر انیا و  
 اولیا) از نظر انداخته اند ناچار پیش کوران (کور دلان) لاف حسن  
 خود میزند و دل ایشانرا فریفته خویش میسازد - اگر جمالی  
 میداشت پیغمبران راهبر و مقبولان صاحب نظر آنرا قبول مینمودند  
 - قطعه -

نصیحتی گفتم یاد گیر و در عمل آر - که این حدیث زیبر  
 طریقتم یاد است  
 بجو درستی عهد از جهان سست نهاد - که این عجزه عروس  
 هزار داماد است



## Translation 54.

Sapor is one of (*az*) the eminent (*pl.*) of rulers. Regarding his descent and bringing up many fables are related. They say that his mother was a daughter of Ardavân (Artabānus), and they relate that she wished to poison Ardashîr in revenge for (of) her father. Ardashîr, having obtained information of this design, handed over the young woman to a minister (*vazīr*) that he might put her to death, but the minister did not see fit to slay her. When her son was born, having named him Sapor he busied himself, as was right (*kamā yānbaghī*), in taking care of him (*bi-ta'ālhud i hāl i ū*). After a time, when Ardashîr shewed regret at not having an heir, the minister explained the state-of-affairs. The king, being delighted with this statement, desired to know whether Sapor was (is) really his offspring or not. He commanded that, having brought Sapor along with some children of the same age as he was (*hamsāl i ū*) into his presence, they should engage in a game-with-balls (*gūyāzi*). During the game a ball fell near the king's throne. Not one of the boys ventured to fetch it except Sapor, who boldly coming forward (*qādam i jalādat pish nihā-deh*) carried off the ball. The king, glancing towards the minister, knew that that-very-one (*hamān*) was (is) the prince. Finally, the first war that Sapor undertook (*kard*) was with Zaizan, one of the chiefs of the Arabs. While Sapor was in Khurāsān, taking advantage of the opportunity, Zaizan, having seized upon Arabia, fortified the fortress of Khāzar and made it his seat of government. When Sapor became aware of this daring-deed and marched an army in that direction, Zaizan's daughter, having become enamoured of Sapor, through a promise of (becoming) a princess of the king's *hāram*, plotted treachery against (*bā*) her father and brought his life and rule to destruction (*mā'raz i hālūk*). The treachery of this vile-deed (*khibā-ṣat*) having [become (*āmādeh*) forbidding] hindered Sapor from keeping (*ifā-y i bi-*) his agreement, instead of (that that he should seat) seating the damsel on the throne and (in) the palace (*kākh*), he handed her

over to the executioner that he might cause her to-be-dragged to the plank [for laying dead bodies upon to be washed] and the grave (*khāk*) and award (*rasā-nad*) to her the recompense (*kaīfar*) of the deed, .as was her due (*sazā*).

## Twenty-eighth Lesson.

### Parsing.

§ 229. The best method of Parsing may be a matter of opinion to some extent; but in Persian all that is really necessary is to give such particulars as are given in the subjoined parsing of the first few sentences of Story XV., which story is appended to this lesson. As the question of gender does not affect grammatical relations in Persian (except indeed sometimes with *Arabic* nouns and adjectives, § 154), it is unnecessary to mention gender at all, except perhaps with such *Arabic* words. The singulars of any *Arabic* broken plurals that may occur should be mentioned, and the parts of all Irregular Verbs (Infinitive and Root).

§ 230. (*Story XV., first few sentences parsed*).

*shākhs*; noun, nominat. sing. (Ar. Pl. *ashkhās*) subj. of *būd*.

*ī*; affix, denoting indefinite article.

*būd*: 3<sup>rd</sup> Sing. Pret. Indic. Act. of Intrans. Verb *būdan*, *bāsh* (*būv*), agr. with its subj. *shākhs*.

*hīleh-sāz*; comp<sup>d</sup>. Adj. (*hīleh*, trick, and *sāz*, rt. of *sākhtan*, *sāz*, to make), positive degree; part predicate of sentence, qualifying *shākhs*.

*ī*; *izāfeh*, joining two adjectives. .

*daghābāz*; comp<sup>d</sup>. Adj. (*daghā*, deceit, and *Vbāz* of *bākhtan*), posit. degree; part predicate of sentence, qual. *shākhs*.

*rūz*: noun, obj. sing. (governed by *dar* understood).

*ī*: affix, denoting indefinite article.

*az*; preposition.

*khāneh*; noun, obj. sing., governed by prep. *az*.

*bīrūn*; adv., qualifying *āmad*.

*āmad*; 3<sup>rd</sup>. Sing. pret. Indic. Act. intrans. of *āmadan* (*āy*), agreeing with *ū* understood (referring to *shakhṣ*).

*ra*; conj.

*gūft*; 3<sup>rd</sup>. Sing. pret. Indic. Act. trans. of *gūftan* (*gūy*), agreeing with *ū* understood.

*kīh*; conj.

*āgar*; conj.

*Khudāvānd*; noun, nom. Sing., subject of *‘ināyat kūnad*.

*i*; *izāfeh* (prep., gov. *‘ālam*).

*‘ālam*; noun, obj. Sing. (Ar. pl. *‘ālamīn*, regular), gov. by *izāfeh*.

*amrūz*; adv. (*in + rūz*), qualifying *‘ināyat kūnad*.

*yāk*; numeral (cardinal) Adj., qualifying *āshrafī*.

*āshrafī*; noun, obj. Sing., gov. by (or direct object of) *‘ināyat kūnad*.

*bi*; prep.

*man*; Pers. Pronoun, obj. Sing., gov. by *bi* (or indirect object of *ditto*).

*‘ināyat*; noun in composition with *kūnad* (Ar. pl. *‘ināyāt*, regular).

*‘ināyat kūnad*; Compound Verb, trans., 3<sup>rd</sup> Sing. Pres. Subj. Act. of *‘ināyat kārda*n; agreeing with its subject *Khudāvānd* (subj. after *āgar* denoting uncertainty).

*kūnad*; 3<sup>rd</sup> Sing. Pres. Subj. Act. trans. of *kārda*n (*kun*) etc. (*as above*).

*do*; numeral (Cardinal) Adj., qual: *qarān*.

*qirān*; noun, obj. Sing., gov. by (part of direct object of) *khairāt mī kunam*.

*i*; *izāfeh*, prep.

*ānrā* } *ān*; demonstr. Adj., obj., sing., gov. by *rā*  
                   } (or part of direct object of *khairāt mī kunam*).  
                   } *rā*; Postposition.

*dar*; prep.

*rāh*; noun, obj. Sing., (gov. by *dar*).

*i*; *izāfeh* (prep.).

*ū*; Pers. Pron., obj. Sing., gov. by *izāfeh*.

*khairāt*, noun (Ar. Pl. of *khairah*, regular), in composition with *mī-kunam*.

*khairāt mi-kunam* ; Compound Verb., trans., 1<sup>st</sup> Sing. Pres. Indic. Act., (in future sense), agreeing with *man* understood.

*mi-kunam* ; 1<sup>st</sup> Sing. Pres. Indic. Act. trans.\* of *kārdan* (*kun*), etc. (as above).

Exercise 55.

حکایت پانزدهم

شخصی بود حیلہ ساز دغا باز روزی از خانہ بیرون آمد و گفت کہ اگر خداوند عالم امروز یک اشرفی بمن عنایت کند دو قرانِ آنرا در راہِ او خیرات میکنم ناگاہ در اثنای راہ یک اشرفی بدستش افتاد خوشنود شد چون خیرات دادن دو قران در دلش گذشت و بوسوی آسمان کرد و گفت - عَجَبُ مردِ بی اعتباری بودہ ام کہ از اَوَّل اشرفی بدسکہ قلب کہ دو قران کمتر می ارزد مرا دادہ اند و عوضِ خیرات وضع نمودہ این را باگفت و بی کار خویش رفت - حاصلِ مطلب - بدترین حیلہ و دغا بازی آنست کہ بِخَالِقِ خود نمایند و روزی او را بخورند و باز ناسپاسی کنند - بیت - شکرِ نعمتِ نعمت افزون کند - کفر ' نعمت از گفت بیرون کند

Translation 56.

In short, after that Shāpūr (Sapor) (had) conquered many of the towns of Mesopotamia (*Jazīreh*), he marched against Nisibis (*Niṣībīn*): and this stronghold (*qāl'eh*) is situated between the Tigris (*Dīleh*) and the Euphrates (*Furāt*), and the Empire of Rome and Persia were always at strife (*nizā' dāshtand*) about it. Sapor, after subduing Armenia, captured it. And, according to the historians of Persia, when the siege of that fortress was prolonged, Sapor in despair (*'ājiz shudeh*) commanded his army with-oneaccord to ask help and assistance from the Creator (*Hāzrat-i Bārī*). They say (that), while they were engaged in

\* Short for *kufr i ni'mat* (to prevent the repetition of the *ni'mat*), 'ingratitude.'

humiliation and supplication, a wall of (from) the fortress fell. After the capture of Nisibis he marched towards the Byzantine dominions (*mamālik i Rūm*), and in that country numerous victories were gained by him (*ūrā dāst dād*). He took the Emperor of Byzantium (*Qaīsar i Rūm*) captive and appointed another person (*mard*) to that important office (*amr*). The first act of the new Emperor was to conduct Sapor to Antioch (*Antākīyyeh*), which in those times was the capital of the (Caesars) Emperors of Byzantium, and to hand over that city to be plundered (*bi bād i tākht va tārāj dād*): and he returned with immense booty and many slaves (*sarārī*). But a serious reverse (*šādameh*) came upon his army through (*az*) one of the nobles of Byzantium. The historians of Persia have not recorded the defeats that befel his armies at the end (*avākhir*) of his reign. According to their statement, Sapor, having in prosperity flourished for 31 years, built numerous cities after the war with the Byzantines (*Rūm*): two of that number (*jūmleh*) he built- and-called (*banā nahād*) by his own name; one *Nishābūr* in *Khurāsān*, which is still among (*az*) the important cities, and the other *Shāpūr* near *Kūzarūn* in *Fārs*.

## Twenty-ninth Lesson.

### Notes on Polite Conversation.

§ 231. The Persians are naturally a most courteous people, and the rules of etiquette (*nishāst va barkhūst*) are numerous and are most rigorously observed among them. It does not lie within the scope of the present work to treat of these, except in so far as they concern the language used in polite intercourse; but the student, if he visits Persia, should carefully notice the conduct of native gentry in these matters, and early acquire the rules observed in connexion, e. g., with the *qalyān*, the reception of guests, etc. We have already (§ 48) pointed out the fact that the speaker should occasionally use certain expressions of humility regarding himself and of respect for the person with whom he is conversing. These words

(which may be termed Submissives and Honorifics), when they are nouns, often take the place of the Personal Pronouns both in speaking and writing. Their use is abundantly illustrated in the Conversations and in the Letters contained in the Appendix.

The use of the Personal Pronoun of the First Person Singular (*man*) should not be indulged in too freely; it is better (when a pronoun or its equivalent is really needed at all) to employ one of the Submissives instead (*Vide* Conversation XXV). It will, however, be noticed, that, in some of the Tales given in the present book, certain persons use *man* of themselves even when speaking to a king. One reason for this is that in writing the older style permits the use of *man*, *to*, etc., where in conversation it would not now be allowable to employ them. Another reason is that, in addressing a king, to speak of oneself as *bāndeh*, *haqīr*, etc. would not indicate sufficient humility!

§ 232. A speaker should often preface a remark with the words *ārṣ mi-shavad* (*ārṣ mi-kunam*) *bi-khīdmat i* (*sarkār i*) *shumā*, or *bi-khīdmat i janāb i 'ālī ārṣ mi-shavad* (*mi-kunam*). Politeness requires the person addressed to interject in an undertone the words *mi-farmāid*, which implies that he deems the verb *farmūdan* more suitable to the dignity of the speaker. In referring to the auditor's remarks a speaker must use *farmūdan*; as, *chinān kih al'ān farmūdīd*, "as you have just said". Similarly from courtesy extensive use is made of compound verbs one element of which is this same verb *farmūdan*: as, *āyā in kitāb-rā mulāḥiẓeh (mutāla'eh) farmūdeh id?* "Have you read this book?" But the speaker must *never* use this verb of himself, nor, of course, must he employ *tashrīf āvārdan* (*būrdan*, *dāshtan*) regarding himself. In giving an order, even the Shāh of Persia would not say to the lowest of his attendants, *Man tūrā hūkm kārdam*, "I commanded you", nor would he use the equivalents *amr namūdan*, *farmān dādan*, as Europeans often do. He would say *guftam*, though in speaking to a third person he might use words implying command, e. g. *Man ūrā bi ān*

*kār ma'mūr sākhtam*, "I commanded him to do that." The use of *ḥukm kārđan* and its equivalents in giving orders conveys to Persian ears an impression of the speaker's arrogance or of his ignorance.

§ 233. In enquiring whether a person has comprehended what one has said to him, the use of the word *fahmīdīd*, "Did (= do) you understand?" is not permitted by courtesy. The proper word to employ is *miltāfit* (literally "attentive"); as, *Āyā ārz i bāndeh-rā miltāfit shūdīd?* "Do you understand what I say?" The expression (*āyā*) *yāftīd?* is also sometimes used in the same sense.

§ 234. When a visitor wishes to depart, courtesy requires him to ask permission to do so before rising from his seat. This he does by saying *Murākhkhaṣ mī-farmāīd?* or *Murākhkhaṣ am?* The proper reply to this is *Bi-īn zūdi tashrīf mī-barīd?* or, to a man of great importance, *Bi-panāh i Khudā*. The guest, when actually going, says, *Khāli zahmat dādam* or *Bi-nihāyat muzāhim shūdam*, to which the host replies, *Khāli kkyūsh āmadīd*, in *shā'a'llāh zūd bār i dīgar tashrīf mī-āvarīd*. The guest answers *Itijāt i shumā (janāb i 'ālī) ziyād*: *Khudā ḥāfiz*. The host answers *Khudā ḥāfiz i shumā*, and accompanies him to the door, unless he sends a son instead. The visitor often declines this attention, but the host insists on it, saying *hātta'l bāb*, "as far as the door." The proper reply to this is *Tasqūtu 'lādīb baīna'lahbāb*, "Ceremonies fall down between friends," i. e. "No ceremony between friends."

Other matters of importance will be learnt from the Conversations and from attention to the usage of educated Persians. Attention to such matters is absolutely necessary, unless the student wish to gain a reputation for ungentlemanly conduct.

### Notes.

*Mann*, a weight ( $7\frac{1}{2}$  or 15 lbs). *maẓārratashān*, the injury which  
*pāk*, clean (= completely). they inflict.  
*sāghan*, a kite (bird).

## Exercise 57.

## حکایت شانزدهم

• شخصی صد من آهن پیش دوستی امانت گذاشت و بسفر — چون مراجعت نمود مال خود را باز خواست — آن دوست در مال امانت خیانت کرده بود — گفت که آهن ترا در گوشه خانه نهاده بودم موشها گرد آمدند و پاک بخوردند — آن شخص تعجب کرد و هیچ نگفت — روز دیگر باز آمد و گفت — من بسفر میروم و میخواهم که دیگر باره مال خود را نزد تو امانت بدهم بشرط آنکه تو بمحافظت آن مشغول شوی — دوست خائن بهزار زبان استمالت کرد و گفت که بجان درجراست آن خواهم کوشید و بمقت تمام از وی وعده خواست که شب بضیافتش رود — چون آن شخص بخانه اش در آمد ویرا بجای صدر بنشاند و پسران خود را پیش رویش آورد تا رسوم دوستی و یگانگی را بیشتر بجای آورده باشد شخص مذکور بعد از تناول طعام اجازت رفتن خواست و پسر کوچک او را مخفی برداشت و ببرد — آن دوست تمام شب در جستجوی پسر خود پریشان میبود و روز نیز در آن سرگردان و حیران بهیچ جاسراغ پسر را نیافت — ناچار بخانه آن شخص رفت و حال خود را عرض کرد — آن شخص گفت که چون از خانه تو مراجعت کردم آواز گریه طفلی را بر آسمان شنیدم گویا زغنی بچه آدمی را بچنگال گرفته پرواز میکرد — دوست خائن گفت مگر دیوانه شده زغنی چگونه میتواند بچه آدمی را ببرد — آن شخص گفت خاموش باش جایی که موش صد من آهن بخورد زغنی نیز بچه آدمی را میتواند ببرد — دوست خائن دانست که حال چیست گفت اندیشه میکنم که آهن را موش بخورده است — آن شخص گفت تو هم بیفکر باش که بچه ترا زغنی نبرده است — الغرض آهن را باز داد و بچه خویش را گرفت — حاصل مطلب — با مردم مکار دغا باز جهة دفع مضرتشان



فَرِيب و حيله کردن جايزاست و نه برای جلبِ منفعت —  
 بیت —  
 باش در عالم زهریك هوشيار — جای گل گُل باش جای خار خار

## Thirtieth Lesson.

### Some Persian Proverbs.

§ 235. The Persians, like most other nations, have a large number of proverbs, some of which are very expressive. Our limits prevent us from giving more than a few of the most important of these. But the student who wishes to pursue the subject further will find it well treated of in a volume entitled جامع التمثيل. Not a few of the proverbs there given, however, are now obsolete, as the volume was composed some centuries ago: but the following and many others are still in constant use.

#### *European Equivalent.*

#### *Persian.*

- |   |                                       |
|---|---------------------------------------|
| (1) Out of sight, out of mind.  | (۱) از دلِ برود هر آنکه از دیده برفت. |
| (2) The darkest hour is just before the dawn.                                     | (۲) امیدها در نا امیدست               |
| (3) What the heart thinks the tongue speaks.                                      | (۳) آنچه در ديك است بچمچه میآید       |
| (4) A widow's mite.   | (۴) از درویشان برگِ سبزی              |
| (5) If God be for us, who can be against us?                                      | (۵) اگر یار اهل است کار سهل است       |
| (6) Let bygones be bygones.   | (۶) آن دفتر گاو خورد                  |
| (7) Take your chance when you can.  | (۷) این گوی و این میدان               |
| (8) He is as well known as the Devil himself. (Il est connu comme le loup blanc). | (۸) از کُفرِ ابليس مشهورتر است        |

- (9) Out of the frying-pan into the fire. (۹) از باران زیر ناودان  
گریمخت
- (10) He's a skinflint: he is close-fisted. (۱۰) آب از دستش نمی چکد
- (11) As well be in for a sheep as a lamb. (۱۱) آب که ازس گذشت چه  
یک نیزه چه صد نیزه
- (12) Cut your coat according to your cloth. (۱۲) پارا بآندازه کلیم  
دراز کرد
- (13) He has caught a Tartar. (۱۳) باخرس در جوال رفته
- (14) With the most brazen impudence. (۱۴) پوسته رنگ را بروی خود  
کشیده
- (15) He hasn't got a leg to stand upon. (۱۵) پا در هوا حرف میزند
- (16) Where there's a will there's a way. Little strokes fell great oaks. (Petit à petit l'oiseau fait son nid). (۱۶) پُرسان پُرسان میشود رفت  
تا چین
- (17) No rose without a thorn. (۱۷) کسی که گل میخواهد باید دمنند  
خار بکشد
- (18) Carry coals to Newcastle. (۱۸) بلفغان حکمت آموزی چه  
حاجت
- (19) Make hay while the sun shines. (۱۹) تا تنور کرم است نان توان  
بست
- (20) Honesty is the best policy. (۲۰) تا مار راست نشود بسوراخ  
نرود
- (21) Slow and steady wins the race. (۲۱) تاشب نیروی روز بجائی نرسی
- (22) Self-praise is no commendation. (۲۲) تعریف خود کردن پنبه  
خامیدنست
- (23) Words once spoken cannot be recalled. (۲۳) تیری که از کمان بیرون  
جست دیگر برنمیگردد

- (24) Virtue is its own reward. (۲۴) ثواب راه بخانه خود میرد
- (25) You can't draw blood from a cabbage. (۲۵) ثمر از درخت بید نباید  
جست
- (26) To kill two birds with one stone. (۲۶) چه خوش بود که بر آید بیک  
کرشمه دو کار
- (27) He is caught in his own trap. (۲۷) چاه کن همیشه در چاه می افتد
- (28) Spare the rod and spoil the child. (۲۸) چوب از بهشت آمده است
- (29) The nearer to Church the farther from grace. (۲۹) چراغ پای خود را روشن  
نمیسازد
- (30) You can't see the wood for the trees. (۳۰) چندان سمن است که یاسمن  
پیدا نیست
- (31) Never look a gift horse in the mouth. (۳۱) جائیکه نمک خوری نمکدان  
مشکن
- (32) Business is business. (۳۲) حساب حسابست و کاکا برادر  
(*Kakā* is a vulgar word in Shirāz for a brother. Elsewhere it means only a *negro*, which meaning it often has in Shirāz also).
- (33) When Greek meets Greek, then comes the tug of war. Set a thief to catch a thief. (۳۳) حریف حریف خود را می  
شناسد
- (34) No use striving against fate. (۳۴) خدا کشتی آنجا که خواهد  
برد — اگر ناخدا جامه  
از تن درد
- (35) Though the mills of God grind slowly, yet they grind exceeding small. (۳۵) خدا دیرگیر سخت گیر است

- (36) They that live in glass houses shouldn't throw stones. (۳۶) خانه پر شیشه را سنگی بس است
- (37) Too many cooks spoil the broth. What's everyone's business is nobody's business. (۳۷) خانه که دوکدبانو باشد تا زانو باشد
- (38) He is in his last gasp. (Il n'y a plus d'huile dans la lampe). (۳۸) خانه روشن میکند (یعنی نمرش با آخر رسیده است)
- (39) He has hit the right nail on the head. (۳۹) خر خود را از پُل گذرانید
- (40) He doesn't know a hawk from a hand-saw. (۴۰) خر و گاورا از هم فرق نمیکند
- (41) Death is the brother of sleep. (۴۱) خواب برادر مرگ است
- (42) Let the cobbler stick to his last. (۴۲) کار هر بزرگ نیست خرمن کوفتن
- (43) One touch of nature makes the whole world kin. (Es muss von Herzen gehen, was auf Herzen wirken will.) (۴۳) دل بدل رام دارد
- (44) He is a greedy fellow, he wants whatever he sees. (۴۴) دلگی دارد زیبا هر چه دید میخواند
- (45) He is in doubt what to do. (۴۵) دل دل میکند (یعنی متردد خاطر است)
- (46) No use crying over spilt milk. (۴۶) دستک بزنید که هر چه بردند بردند
- (47) When the steed is stolen shut the stable door. (۴۷) دریکه نداری دربان چه میکنی
- (48) Walls have ears. (۴۸) دیوار گوش دارد

- (50) One can't make war with rose water. (۵۰) در دعوا حلوا قسمت نمیکند
- (51) Every man is innocent till his guilt is proved. (First catch your hare.) (۵۱) دزدِ نکرته پادشاه است
- (52) A slight loss is a great one to a poor man. (۵۲) درخانهٔ مور شبنمی طوفانست
- (53) Better late than never. (*Festina lente.*) (۵۳) دیرآی و دُرست آیی
- (54) His room is better than his company. (۵۴) دوری و دوسنی
- (55) Fortune is fickle. (۵۵) دُنیا همیشه بیک قرار نمی ماند
- (56) That is a very difficult task. (۵۶) راه باریک است و شب تاریک و منزل بس دراز
- (57) You can't make a silk purse out of a sow's ear. (۵۷) روستائی اگر ولی باشد — خرس در کوه بوعلی باشد
- (58) *Nitēre, parve puer, quicunque nitere cupis.* (۵۸) رنج بکش تا بکنجی برسی
- (59) Can two walk together except they be agreed? (۵۹) روح را هُجرتِ ناجنس عذاب است الیم
- (60) A penny laid by for a rainy day. (۶۰) زبر سفید از برای روز سیاه
- (61) There are wheels within wheels. (۶۱) زیر کاسه نیم کاسه است
- (62) Gentle means are best. (۶۲) زبان خوش مادر را از سوراخ بیرون می آورد
- (63) Silence is golden. Speak when you're spoken to. (۶۳) سُخن تا نرسند لب بسته دار
- (64) He put in his oar where he wasn't wanted. (۶۴) سر در میانِ سرها آورد
- (65) Diamond cut diamond. (۶۵) سنگ سنگ را می شکند

- (66) Potatoes and point. The miser would skin a flint. (۶۶) سوداگر پنیر در شیشه میخورد
- (67) To buy a pig in a poke. (*La nuit tous les chats sont gris.*) (۶۷) شب کز به سمور مینماید
- (68) *Segnius irritant amines demissa per aures, quam quae sunt oculis subiecta fidelibus . . .* (۶۸) شنیدن کی بود مانند دیدن
- (69) Turn and turn about: turn about is fair play. (۶۹) آسیا و پتا
- (70) One word begets another. (۷۰) حرف حرف می آورد
- (71) One can't believe a single word he says. (۷۱) صد کوزه بسازد که یکی دسته ندارد
- (72) He is fond of the sound of his own voice. (۷۲) صوت خودش بگوش خودش خوش صدا بود
- (73) As iron sharpeneth iron, so doth the countenance of a man his friend. (۷۳) صحبت نیکان از نیکان کند
- (74) Two heads are better than one. (۷۴) صدا از یک دست بریاید
- (75) One must die when one's time comes. (۷۵) صید را چون اجل آید سوی صیاد رود
- (76) Patience and perseverance won a wife for his Reverence. (۷۶) صبر و مفتاح کارهاست
- (77) One good turn deserves another. (۷۷) ضیافت پای پس هم دارد
- (78) A lucky man may do as he likes. (۷۸) طالع اگر داری برو به پشت بخواب
- (79) He has let the cat out of the bag. All the fat's in the fire. (۷۹) طشت او از بام افتاده

- (80) That's a case of the wolf and the lamb. (۸۰) ظالم از مظلوم باشد شکوه چی
- (81) His cup is full. (It's all up with him.) (۸۱) ظرفش ابریز شده
- (82) The fathers have eaten sour grapes, and the children's teeth are set on edge. (۸۲) ظلم ظالم بر سرِ اولادِ ظالم میرود
- (83) He's been let blood (done out of money). (۸۳) عرق کرده
- (84) Qui s'excuse s'accuse. (۸۴) عُذر بدتر زگناه می آورد
- (85) His sands are just run out. (۸۵) نمرش آفتابِ سرِ کوهست

## Exercise 58.

## حکایتِ هفدهم

یکی از سلاطین بمرض سختی مبتلا گردید — اطبای حاذق از علاج آن عاجز شدند و امیدِ شفا منقطع ساختند — روزی فقیری با شاگردِ خود پیشِ سلطان آمد و گفت که در یکروز پادشاهرا تندرست میکنم باید که شاه خلوت بیاید — ارکانِ دولت بهزار جان از این مُرده خوشوقت شدند و پادشاهرا بخلوت بردند — فقیر در حبس دم مشغول شد و بقوتِ جذبِ مرضِ پادشاهرا بخود در کشید — و چون قالبِ بیجانِ بیفتاد شاه تندرست گشت — پس شاگرد فقیر را بردوش کشیده بخانه بُرد و او را بریاضت و تزکیهٔ نفس از آن مرض خلاصی داد — حاصلِ مطلب — تا انسان خود را در زحمت نیندازد آسایشِ دیگری از وی نیاید و تا در عبادت و ریاضت قدم نهد و از آسایشِ نفسِ خود در نگذرد با سودگئی سرمدی نرسد — بیت —

رنجِ خود و راحتِ یاران طلب — سایهٔ خورشید سواران

طلب

## Appendix A.

## Arabic Phrases in Constant Use in Persian.

And God is most wise (= and God knows best what is the truth)	} وَأَلَلَّهُ أَعْلَمُ
God is most mighty . . . . .	اللَّهُ أَكْبَرُ
To God be praise . . . . .	لِلَّهِ الْحَمْدُ or اَلْحَمْدُ لِلَّهِ
If it please God . . . . .	إِنْ شَاءَ اللَّهُ or إِنْ شَاءَ اللَّهُ
Whatever God may please . . . . .	مَا شَاءَ اللَّهُ
God bless . . . . .	بَارَكَ اللَّهُ
I ask pardon of God (= God forbid that I should think so)	} أَسْتَغْفِرُ اللَّهَ
In the name of God . . . . .	بِسْمِ اللَّهِ
In the name of God the Merciful, the Gracious	} بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
There is no might and there is no power but in God	} لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
O God, O Muḥammad, O 'Alī (exclamations)	} يَا اللَّهُ or يَا مُحَمَّد or يَا عَلِي
My God (in prayer) ( <i>ilāhī</i> ) . . . . .	إِلَهِي
Commander of the faithful ('Alī is so called by the Shī'ehs; the Sunnis give all Khalifehs the title)	} أَمِيرُ الْمُؤْمِنِينَ
The Truthful: title of Abū Bakr . . . . .	الصِّدِّيقُ
Lord of (Divinely sent) messengers: title of Muḥammad	} سَيِّدُ الْمُرْسَلِينَ
Seal (= last) of Prophets: title of Muḥammad	} خَاتَمُ الْأَنْبِيَاءِ
We take refuge in God from it . . . . .	نَعُوذُ بِاللَّهِ عَنْهُ
Friend of God: title of Abraham . . . . .	خَلِيلُ اللَّهِ
(He who) does not die: immortal . . . . .	لَا يَمُوتُ
(That which) is not cut short . . . . .	لَا يَنْقُطِعُ
Uncultivated (ground) . . . . .	لَمْ يَزَرْعْ
In person, in essence . . . . .	بِنَفْسِهِ or بِجَنَانِهِ
On this supposition . . . . .	عَلَى هَذَا الْقِيَاسِ
Upon him (her, them) two, them) be peace	} عَلَيْهِ (عَلَيْهَا — عَلَيْهَمَا — عَلَيْهِم) السَّلَامُ



Peace be upon thee (greeting) . . . . .	السلام عليك
Peace be upon you . . . . .	سلام عليكم
Upon you be peace (reply) . . . . .	(عو) عليكم السلام
May God be pleased with him . . . . .	(رضى) رضى الله عنه
God's mercy be upon him (her) . . . . .	رحمة الله عليه (عليها)
God bless and preserve him . . . . .	(صلى) صل الله عليه وسلم
May his prosperity continue . . . . .	دام إقباله
May his glory be glorious and He is most high (= God most high and most glorious	جَلَّ جَلَالُهُ وَتَعَالَى
In this our day . . . . .	في يومنا هذا
Founded upon that . . . . .	بناء على ذلك (= بنا برآن)
What he owns = his property . . . . .	ما مَلَكَ
The person referred to . . . . .	المشار إليه
The defendant . . . . .	المدعى عليه
In truth, really, indeed . . . . .	في الحقيقة
In fact . . . . .	في الواقع
Indeed . . . . .	في الفعل
What cannot be expressed, ineffable . . . . .	ما لا كلام
In fine, in short . . . . .	خلاصه
The moral: in short . . . . .	حاصل المطلب (= حاصل مطلب)
In what follows, in future . . . . .	في ما بعد
What is between . . . . .	ما بين
Continuously, continually . . . . .	على الاتصال
As formerly, as in what precedes . . . . .	كما في السابق
As far as possible . . . . .	حتى المقدور
As is right (comme il faut) . . . . .	كما ينبغي
In short, finally . . . . .	القضه
The result, in short . . . . .	الحاصل
The object = in fine . . . . .	الفرض
To the end = et cætera (etc.) . . . . .	الح (= إلى الآخر or إلى آخره)

## Appendix B.

### Arabic Calendar.

Since the Arabic conquest of Persia the Arabic (Muḥammadan) Calendar has been in use in the country for all ordinary purposes. It is a lunar Calendar, the months containing 30 and 29 days alternately. The year consists of 354 days, 9 hours; and its reckoning begins from the *Hijrah* (in Persian *Hijrat*) or *departure* of Muḥammad from Mecca to reside in Medīna, A. D. 622 (18<sup>th</sup> July, new Style). The year being so much shorter than the Christian, it is not possible to give any English equivalent for the various months, as they begin about 11 days earlier each year. *Ramaẓān* in the present year (A. D. 1901) began on 12<sup>th</sup> Dec. To find the Christian date exactly corresponding to any Muḥammadan date, it is necessary to express the Muḥammadan date in years and decimals of a year, to multiply these figures by .970225, and to the product to add 621.54 (Forbes). The result will be right to a day. The Muḥammadan year 1319 began on 20<sup>th</sup> April, 1901.

### Arabic Months.

1. Muḥarram	١ محرم
2. Safar	٢ صفر
3. Rabi'ul avval	٣ ربيع الاول
4. Rabi'uṣṣāni	٤ ربيع الثاني
5. Jumādiyu'lavval (الأول)	٥ جمادى الاول
6. Jumadiyu'ṣṣāni (الأخرى)	٦ جمادى الثاني
7. Rajab	٧ رجب
8. Sha'bān	٨ شعبان
9. Ramaẓān	٩ رمضان
10. Shavvāl	١٠ شوال
11. Zu'l Qa'deh	١١ ذوالقعدة
12. Zu'l Hijjah	١٢ ذوالحجة

The Christian (Syrian) year is not much used in Persia, but the Arabic forms of the names of the months are:

7. June	۷ حَزِیرَان	1. December	۱ کانونِ اَوَّل
8. July	۸ تَمُوز	2. January	۲ کانونِ ثانی
9. August	۹ آب	3. February	۳ شِبَاط
10. September	۱۰ اَیلول	4. March	۴ اَدَار
11. October	۱۱ تشرینِ اَوَّل	5. April	۵ نِیسان
12. November	۱۲ تشرینِ ثانی	6. May	۶ اَیَار

### The old Persian Year.

Since the reform of the old Persian Calendar in 1079 by *Malik Shāh Jalālu'ddīn*, this year begins on the day of the sun entering Aries, the Vernal Equinox. The year consists of 12 months of 30 days each, five being added to Isfandārmuz to bring the number up to 365, and a leap year (*sāl i kabīseh*) being reckoned every fourth year with an additional day. This system of reckoning is now little used, except that its New Year's Day (*Naurūz*) is still the great day for governors entering on their office, and is a festival. The names of the months are:

7. Mihr	۷ مِهر	1. Farvardīn	۱ فروردین
8. Ābān	۸ آبَان	2. Ardī Bihisht	۲ اردی بهشت
9. Āzur	۹ آذَر (آذر)	3. Khayurdād	۳ خورداد
10. Day	۱۰ دَی	4. Tīr	۴ تیر
11. Bahman	۱۱ بَهمن	5. Murdād	۵ مُرداد
12. Isfandārmuz	۱۲ اِسپندارمُز	6. Shahrivar	۶ شهرِ یور

(Isfandārmuz)

### The Tātār Cycle. (*Sanavat i Turkī*.)

A Tātār Cycle of 12 years is sometimes used in historical works; e. g. in the *Jahān-gushā-yi Nādirī*. The years are named after certain animals, the words being still used in that sense in Central Asiatic Turkish. The present year 1901 is the second of a new Cycle, and is hence "the year of the Ox". The names with their translation are as follows:

Year of the <i>Mouse</i>	۱ سِجَقَان (سِجَقَان)
" " " <i>Ox</i>	۲ اَوُی (اَوُی)
" " " <i>Leopard</i>	۳ بَارَس (بَارَس)

Year of the <i>Hare</i>	٤ توشقان (توسقان)
" " " <i>Fish</i> (Crocodile)	٥ بالی (لوی)
" " " <i>Serpent</i>	٦ ییلان (یلان)
" " " <i>Horse</i>	٧ آت (بوت)
" " " <i>Sheep</i>	٨ قوی
" " " <i>Ape</i>	٩ میمون (پیچی)
" " " <i>Cock</i>	١٠ توخی (تخاقو)
" " " <i>Dog</i>	١١ ایت
" " " <i>Hog</i>	١٢ طونغوز (تنگوز)

The year (یل, *il*) is a solar one, beginning and ending in Spring, 21<sup>st</sup> March, Vernal Equinox, and is divided into twelve "Mansions", — the twelve signs of the Zodiac. Each entire cycle is called a *muchāl*. (Shaw's "Grammar of the Language of Eastern Turkistān"). The secondary forms given in brackets are more usual in Persian works.

#### Days of the Week.

Thursday	٥ پنجشنبه	Sunday	١ یکشنبه
Friday	٦ جمعه (آدینه)	Monday	٢ دوشنبه
Saturday	٧ شنبه	Tuesday	٣ سه شنبه
		Wednesday	٤ چهارشنبه

### Appendix C.

#### The *Siyāq* Method of Reckoning.

These figures are used in mercantile transactions. The figures denote the number of *dinārs* (*vide* App. D). It will be seen that the figures are often hastily written Arabic words for numbers, e. g. the signs for 10; 20; 100; 1,000, 10,000, are evidently the Arabic numbers عشر, عشرين, مائة, الف and the Turkish تومان (ten thousand) written cursively. The numbers after 10,000 are multiples of that number and are read "twenty *tūmāns*", etc. The units are corruptions of the ordinary Arabic numerals.

1.	2.	3.	4.	5.	6.	7.	8.	9.	$\frac{1}{2}$
10.	20.	30.	40.	50.	60.	70.	80.	90.	
11.	12.	13.	14.	15.	16.	17.	18.		
19.	21.	22.	23.	24.	25.	26.	27.	28.	
100.	200.	300.	400.	500.	600.	700.	800.	900.	
800.	900.	1,000.	1,100.	1,200.	1,300.	etc.			
2,000.	3,000.	4,000.	5,000.	6,000.	7,000.				
8,000.	9,000.	10,000.	20,000.	30,000.	40,000.				
50,000.	60,000.	70,000.	80,000.	90,000.	100,000 (ten <i>tū</i> )				
(eleven) ( <i>tūmāns</i> )	(twelve) ( <i>tūmāns</i> )	(thirteen) ( <i>tūmāns</i> )	(fifteen) ( <i>tūmāns</i> )	(twenty) ( <i>tūmāns</i> )	(a hundred) ( <i>tūmāns</i> )				
110,000.	120,000.	130,000.	150,000.	200,000.	1,000,000.				

## Appendix D.

### Money, Weights and Measures.

1 <i>dīnār</i> (An imaginary coin).	2 <i>muḥammadis</i> = 4 <i>shāhis</i> = 1 <i>ābbāsī</i> .
5 <i>dīnārs</i> = 1 <i>ghāz</i> (an imaginary coin).	5 <i>ābbāsīs</i> = 20 <i>shāhis</i> = 1,000 <i>dīnārs</i> = 1 <i>Qirān</i> .
10 <i>ghāz</i> or 50 <i>dīnārs</i> = 1 <i>shāhī</i> .	10 <i>qirāns</i> = 10,000 <i>dīnārs</i> = 1 <i>tūmān</i> .
2 <i>shāhīs</i> = 1 <i>muḥam madī</i>	

Europeans in Persia generally keep their accounts in *qirāns* (*krāns*) and *shāhīs*, or in *tūmāns*, *qirāns* and *shāhīs*, though the Banks and merchants express the number of *ghāz* instead of using *shāhīs*: thus. "krs. 249/95" means "twenty four *tūmāns*, nine *qirāns* and ninety-five *ghāz*: reckoning 20 *shāhīs* or 100 *ghāz* to the *qirān*. The number of *shāhīs* to the *qirān*, however, varies from time to time. The £ 1-0-0 is now worth a little over 5 *tūmāns* (about 52 or 53 *krāns*), but varies in value from day to day. The *qirān* is often called a *riyāl* (the Spanish *real*), often also it is called a *hazur*, being equal to 1,000 *dinārs*.

### Weights.

In Persia liquids and various kinds of grain are *weighed* and not measured.

*Nukhūd* (a chick-pea).

24 *nukhūd* = 1 *mişqāl* (about  $\frac{1}{6}$  of an ounce avoirdupois).

90 *mişqāl* = 1 *vaqqeh* (about 14 oz avoirdupois).

8 *vaqqeh* = 1 *mann i Tabrizi* or *Tabriz* maund ( $7\frac{1}{4}$  to  $7\frac{1}{2}$  lbs.).

2 *mann i Tabrizi* = 1 *mann i Shāhī* ( $14\frac{1}{2}$  to 15 lbs.).

4 *mann i Tabrizi* = 1 *mann i Rai* (about 29 or 30 lbs.).

8 *mann i Shāhī* = 1 *mann i Hashimi* (abt. 116 lbs.).

50 *mann i Shāhī* = 1 *kharvar* or donkey-load (abt. 725 lbs.).

### Measures of Length.

*Māyi shutur* (camel's hair in breadth).

*Jau* (grain of barley).

*Angusht* (breadth of a finger).

*Bahar*, length of a thumb-joint, abt.  $1\frac{1}{4}$  inch.

2 *bahar* = 1 *giriḥ* (knot) = abt.  $2\frac{1}{2}$  inches.

16 *giriḥ* = 1 *gaz* (*zar'*), about 40 inches: (roughly a yard): also called in Turkish an *arshīn*.

*Vajab*, a span: from tip of thumb to tip of little finger.

*Dast*, *ẓirā'*, *araj*, a cubit (fr. elbow to tip of middle finger).

1 *qadam*, a pace (about 20 inches = 2 *gaz*).

*Baghal*, a fathom, from the tip of the middle finger of one hand to that of the other, the arms being extended.

*Kalleh*, about 5½ feet.

1 *farsakh* (*farsang*, *parasang*) = 12,000 *qadam* or 6,000 *gaz*, about 3½ or 3¼ English miles. (On their new road from Resht to Tehrān, the Russians calculate that 8 versts make one *farsakh*. The Russian Verst is 0·663 of an English mile.)

(Principally from Wollaston.)

## Appendix E.

### Itineraries.

#### 1. From Enzelli (*Anzali*) to Tehrān (*Tahrān*).

Landing at Enzelli, the traveller goes by boat (4 or 5 hours' journey) up the estuary to Pireh Bāzār, whence he drives to Resht (about 6 miles). Thence a capital coaching road, recently finished by the Russians, runs to Tehrān. By postchaise he can drive to Tehrān in 48 hours; using the same horses all the way he will require nearly 7 days.

From Resht (Rasht) to Quhdum,	4 farsakhs; 16 miles.
„ Quhdum „ Rustamābād,	4 „ 18½ „
„ Rustamābād „ Manjil,	4 „ 17½ „
„ Manjil „ Pā-yi-chinār,	4 „ 13 „
„ Pā-yi-chinār „ Yūzbāshichāi,	4½ „
„ Yūzbāshichāi „ Aqbābā,	5 „
„ Aqbābā „ Qazvin,	4 „
„ Qazvin „ Kāvandeh,	4 „
„ Kāvandeh „ Qaishlāq,	4 „
„ Qaishlāq „ Yangi Imām,	4 „
„ Yangi Imām „ Hişarak,	4 „
„ Hişarak „ Shāhābād,	4 „
„ Shāhābād „ <u>Tahrān</u> ,	4 „

European hotels are to be found at Resht and at Tehrān. On the road between these places there are post resthouses at the stations named above. Caravansarais may also be found.

## 2. From Tahrān to Isfahan.

From Tahrān	to Kahrizak	about 4 farsakhs
" Kahrizak	" Hasanābād	" 4 "
" Hasanābād	" Qal'eh yi Muḥ.	" "
	" 'Alī Khān	" 4 "
" Qal'eh M. 'A. Kh.	" Kūshk i Nusrat	" 4 "
" Kūshk	" Manzariyyeh	" 4 "
" Manzariyyeh	" Qum	" 4 "
" Qum	" Parsangān	" 4 "
" Parsagān	" Sinsin	" 7 "
" Sinsin	" Kāshān	" 6 "
" Kāshān	" Quhrūd	" 7 "
" Quhrūd	" Bidāshk	" 6 "
	(or to Soh, 5 farsakhs)	
" Bidāshk	" Mūrchiḥkhyār	" 6 "
" Mūrchiḥkhyār	" Gaz	" 6 "
" Gaz	" Isfahān	" 3 "

(From Isfahān to Julfa is about 2 miles).

## 3. From Bushire (Abū Shahr) to Isfahan.

From Bushire	to Burāzjūn	about 7 farsakhs
" Burāzjūn	" Kunār Takhteh	" 6 "
" Kunār Takhteh	" Kāzarūn	" 8 "
" Kāzarūn	" Miyān Kutāl	" 5 "
" Miyān Kutāl	" Khāneh Zanyūn	" 6 "
" Khāneh Zanyūn	" Shīrāz	" 8 "
" Shīrāz	" Zarghūn	" 5 "
" Zarghūn	" Pūzeh	" 5 "
" Pūzeh	" Qavvāmābād	" 6 "
" Qavvāmābād	" Murghāb	" 7 "
" Murghāb	" Dehbīd	" 7 "
" Dehbīd	" Khān i Khūreh	" 5 "
" Khān i Khūreh	" Surmak	" 7 "
" Surmak	" Ābādeh	" 6 "
" Ābādeh	" Shulgistān	" 5 "
" Shulgistān	" Yazdikhāst	" 6 "
" Yazdikhāst	" Maqṣūd Bēgi	" 6 "
" Maqṣūd Bēgi	" Qumisheh	" 5 "
" Qumisheh	" Ma'yār	" 5 "
" Ma'yār	" Marq	" 5 "
" Marq	" Isfahān (or Julfā)	" 3 "



## 4. From Iṣfahān to Ahvāz (new route).

From	Iṣfahān	to	Bistagūn	about	30	Engl. Miles
„	Bistagūn	„	Qahveh-rukḥ	„	22	„
„	Qahveh-rukḥ	„	Kharajī	„	18	„
„	Kharajī	„	Ardal	„	22	„
„	Ardal	„	Dopulūn	„	8	„
„	Dopulūn	„	Sar i Khayarm	„	16	„
„	Sar i Khayarm	„	Pul i ‘Amārat (Mālvāri)	„	13	„
„	Pul i ‘Amarat	„	Dahdiz	„	12	„
„	Dahdiz	„	Godār	„	12	„
„	Gōdār	„	Māl Amīr	„	16	„
„	Mal Amīr	„	Qal‘eh-yi Tūl	„	16	„
„	Qal‘eh-yi Tūl	„	A‘lā’ Khūrshīd	„	7	„
„	A‘lā’ Khūrshīd	„	Tauleh	„	15	„
„	Tauleh	„	Jāreh	„	9	„
„	Jāreh	„	Khandaq	„	15	„
„	Khandaq	„	Va‘īz	„	30	„
„	Va‘īz	„	Ahvāz	„	17	„

(For this Itinerary I am indebted to — Taylor Esq., in charge of the road now being made from Iṣfahān to Ahvāz).

## Appendix F.

## Persian Letters.

Nr. 1.

حضور محبت دستور برادر غنی در خداوندای مسیح اقا تیز دل صاحب زبده

عرض میشد عویضه چاکر بکر کار منتر پریس صاحب زبده بوض

وایشان جوابی در دین عویضه بنده مرقوم فرموده و شب قنبر نام

ایوم فراموش شد که باخج بحضور مبارک برساند و کنه

فارساں حضور مبارک داشت که عده صطه فرماهد و لکرا جارت

باشد یوم شنبه شرفیاب خدمت صاحب منتر پریس

## Nr. 2.

کد  
زبان  
ردحر فداک دستخط مبارک در بسمه افزای این عبد مرقوم فرمیده بود.

فرمیده بود هرگاه آن کتاب شکست خورده تمام شده است تاریخ نوشته شروع  
نوشته  
الحال یک باب از کتاب مستمر شکست خورده نوشته شده است و باید دیگر  
نوشته

نوشته و طول آن کتاب تمام شود زیرا که ۳۷ صفحه دیگر باید نوشته شود

تاریخ  
آن کتاب  
و مدت یکماه بلکه بیشتر طول کشد تا تمام شود شکست خورده هرگاه چنانچه

نوشته لازم اگر باید زد و سر نوشته شود همین زبان بفرمائید به محاذیم  
مستند  
مستند  
و باید تاریخ شروع شود تا نوشتن آن کتاب را ترک ننماید اول تاریخ را بنویسیم  
هرگاه

و چنانچه اول شکست خورده اند و نوشته شود در هیچ باب ننویسید

Nr. 3.

دوست گزیده جواب عریضه محبت بفرماید  
و تکفیر سینه بکند زیاده و در سینه تمام

خدایت شرم انشاء الله وجه مبارک را نشتر  
و بعد عرض نمود و عرض کردم که از حیات سرکار  
انصاف

بمیرودن آمده ام چند نفر از اشرار در کمین بقعه

و عازم بر این شده اند و میبایند و حقیقاً در راه

مصلحت نه افسته و قرار گرفته اند و درم بعد از آنکه

در پیفرانده و به برنر شهر در بستان و خزان و چند

دوست گزیده جواب عریضه محبت بفرماید  
و تکفیر سینه بکند زیاده و در سینه تمام  
خدایت شرم انشاء الله وجه مبارک را نشتر  
و بعد عرض نمود و عرض کردم که از حیات سرکار  
انصاف  
بمیرودن آمده ام چند نفر از اشرار در کمین بقعه  
و عازم بر این شده اند و میبایند و حقیقاً در راه  
مصلحت نه افسته و قرار گرفته اند و درم بعد از آنکه  
در پیفرانده و به برنر شهر در بستان و خزان و چند

Nr. 4.

صاحب مغز کرم من رقیه شریفه انجناب زیارت شد بپنا

مشترک برسد متی مزاج عالی بود موجب مسرت گردید و از اینک  
باد آوری فرموده بودند کمال اتقان حاصل شد چون شنبه بودم که  
در خصوص خانه با شما در مقام مخالفت برآمده اند بسیار محزون  
بودم اکنون که انجناب اطلاع دادند که قرار شده است مستر کارلس  
در آتخانه بنشیند خوشحال شدم و امید دارم که کاری که انجناب  
بمورند بنحیر و خوب انجام پذیر خواهد شد

عرض دیگر آنکه چون مستر پرنس *Mr. Prens*  
که در طهران وکیل شرکت *Hot & son* بود قبل  
از وصول رقیه و حواله شما از طهران حرکت و عازم اصفهان  
شده بود که برات شما را قبول نکرد و اگر چه شعبه از شرکت  
مذکوره در طهران مکاتبات بنین باز کرده است لیکن کفشد با  
ک. م. م. معامله نداریم اگر کسی از اجزای شرکت  
*Hot & son* برات بکند قبول داریم حال و گذار من

که مستر پرنس که در طهران  
وکیل شرکت *Hot & son* بود  
قبل از وصول رقیه و حواله  
شما از طهران حرکت و عازم  
اصفهان شده بود که برات  
شما را قبول نکرد و اگر چه  
شعبه از شرکت مذکوره در  
طهران مکاتبات بنین باز  
کرده است لیکن کفشد با  
ک. م. م. معامله نداریم  
اگر کسی از اجزای شرکت  
*Hot & son* برات بکند  
قبول داریم حال و گذار من





Nr. 7.

بر عرض آید بسیارانه رفته بطاعت محترمه کمال است  
 بخشیده

چون شعور بنور وجود مبارک عالمی صمدی را کمال آورد و در  
 زندان عیال و چشم لایزال از این عهد این مذهب حیات  
 در ارم و بی برادر عیالش بامدن صوفیال را این  
 ضایحه گشتا باد این تکلیف انمودم و قول نکرد این  
 نوشته را که ما نوشته ام و جواب داده است در  
 عرصه اتفاق حضور عالمی رستم در حقه فراموشی  
 ضایحای دافع کرد که خود برادر را عیالش بامدن  
 اکابر نمایند و در رسم که خود عیالش بامدن و محرم  
 نیست که همراه عیالش ردایه تف که در ضعیف است  
 الحاح خاطر نیست و در رسم بر رکانه عالمی در عیالش  
 مشارالیه که آنرا و نهادیم و در عیالش بامدن



Nr. 8.

صاحب غریب من امید از غایت رب چنانست که  
 در این صحت دعایت باشد نامه شما واحد شد  
 و سندات رسید از شما کمال ممنونیت را دارم و محقق  
 بدانید که از دهم هر چه بفرستد از دست در نفع نخواهم  
 کرد جواب نامه شما را بابت خواهم فرستاد مقصود  
 از نوشتن این کاغذ آنست که آورنده این نامه  
 که ~~برادر~~ برادر باور زن من است و آدم  
 صادق درست کار است و امید دارم که باور را بخاطر  
 بفرستد و در امورات روحانیه باور کمک و امداد کند  
 و با او در خصوص معرفت کتب مقدسه به آرازی  
 بفرستد و کند این شخصی از بهنجای  
 از حالات او مطلع است احوالا  
 او و خانواده او را ~~بفرستد~~ بفرستد

بفرستد  
 بفرستد  
 بفرستد

Nr. 9.

حاجت عظم منظر شد  
اولاً حوائج و نه باسباب و نه

حاجت نه خسته ورق کاغذ حاجت نه کینه

بعضی آتیه بعید بر سر بود و نه همه در دست بود

قدر لازم است امید است که هر حاجت <sup>آید</sup> آید

فرمود و بنده خودم تنگتر شدم و مکره مکره ام

ریاده و صبر و بردبار با اطاعت  
شایسته

Nr. 10.

صاحب معظم محرم من اسیکه ہوارہ اوقات  
 سید

فما تقدیم سید ہدور محض وعدہ قرار مدعا  
 سید  
 انیم سید را حدست ای بی عرض کردم  
 دادند کہ سرکار عالی ہم قریب دستہ سید  
 عرض کند نمادہ ز حضرت دارد



Nr. 12.

خارج  
بیشتر  
دولت

حاضر شد و ایشان را حاضر می فرمایند و در آنجا

بست رئیس قاطر از تاریخ روز در شده است  
 قاطر مسیح شده است که جمیع مسیح شده است  
 که مسیح مسیح که کلاه کلاه و شیرین و شیرین  
 و اینها قاطر شده که در هر روز که در هر روز  
 آنها شده که هر یک که آنها بخوانند در روز که قاطر شده است  
 قاطر و قاطر با او باشد که در هر روز که قاطر شده است  
 بیش که بخوانند و در هر روز که قاطر شده است

## Nr. 13.

صاحب عزم من      ان شاء الله انجناب در کمال محنت و عفت  
 از هر گونه کسر و کمبود و محفوظ بمانند چنانچه فیصله  
 از انجناب طرف درود یافت چون مشعر به سلاطین فراج  
 موجب مسرت گردید اگر از حالات دوستدار منتظر شدید  
 عیادت عاریت باقی است و در این اوقات امید غفر و کارد است  
 تا خواست خدا چه باشد در خصوص قطع اشجار و کمر زدن  
 چون تا میز را صالح به بنده نوشته بود خیال <sup>دارند</sup> در قضاها را  
 قطع نمایند این بود که در انجناب خدمت شما عریفه عرض کردم  
 از تفصیلی که سرکار مرقوم داشته بودید معلوم شد که مشعر یک خدمت  
 بعم و انهم مخدور داشته است مطلب مفیده شده البته سرکار  
 جناب رئیس صاحب کار عبت نمیکند و هر چه بکنید از روی قاعده  
 و انصاف است بارش از بن در این باب عرض ندادم قاعده را  
 و چه اجاره چون بموجب اجاره نامه مشروط که در سر هر سه سال  
 اجاره آن سه سال پیشین داده شود محض یاد او در عرض میکند  
 که مدت سه سال منقضی شده است و اگر التفات بفرمایند

این نامه را در روز  
 پنجشنبه ۱۳۰۲/۱۰/۱۵  
 در طهران  
 بنویسید

Nr. 14.

خوشنویس بدست من در شهر

به نوع طرز دوله از حدادیت میام

در حدادیت حق در حدادیت

در حدادیت حق در حدادیت

نمونه شب در حدادیت

صحنه در حدادیت

در حدادیت







Nr. 17.

حضرت عمدة العلماء العبدية وربها  
لفقهائها عظم

ادله ان انه مزاج شريف مد ترونی

از قواریله در خمر مسرور آه نوشته بودیم که در سرکار

بهین بخت که جان فتم ز دست که این مزو اسباب

خیل مشغوف مسرور شدیم امید است که با بفت سرکار ترقی دنیا

ولا حضرت را هر چه یا بهر و با خلق پسندید و بنویخته شد  
شماره

## Nr. 18.

مهر آتش لای و بیوت

جناب ترست نصبا  
 سگمت عالمانه صباخانه که از روی خلوص نیت و ظهور عقیدت در چند نسخه  
 مرقوم شده بود (ملاحظه فرمایید) — از مطالعه آن چنین بود که کلمات حقانیت شنیدیم که که در خطها با هم آمیخته و گاهی  
 معانی که بعضی کلام و پنداری بیوهانه است (جناب چیدم) — بر صحن امر و حقانیت مهر و بنیاد نهاده و بر معانی  
 زده و بحد دل و جزو حیدر خدایه زبانی نیت قصد تفسیر متن دارم  
 اما چون استنباط از قبیل بعضی از علماء در ایران یافت نموندم که رویه پنداری نیت  
 مطابق چند در اثبات امر و حقانیت مطلب آنها را صادرند و در شاخه و بنیه در قبول آن امر را می نمایند و از آن  
 چیز که در این مطلب است خود را نموده و سوال می نمایند که چرا جواب نمیدهند و بخت می دارند یا شخص را بجا نماند از خود  
 نمیند یا که در ذکر کلمات می خوانند و چون در راه حل می مانند و از آن در بخت می زنند و از آن در بخت می زنند و از آن در بخت می زنند  
 که تفسیر عریض در اینان که در این نوع از حالت عده بر آنجا می رسد و بعضی دینی حق و پنداری در این حالت عده بر آنجا می رسد  
 در اینصورت هم که در این قبیل از آیه مستند الله ملاحظه نموده  
 که آنجا که که ما چون که اینها نیستند و هر طبع را هم که شخص را در این نوع از آن با تمام عده و فخر و جلال و در این نوع از آن  
 نموده اند (رفت) — لهذا در این چند مطلب که آنها را در این نوع از آن با تمام عده و فخر و جلال و در این نوع از آن  
 به ذات خود استنباط است اما چون عبادت دست سربازان نیت بعضی از آن در این نوع از آن با تمام عده و فخر و جلال و در این نوع از آن  
 تمام باشد

Nr. 19.

دوست جعفر ذرا محض مبارک کونم

دست از مزاج شسته لب مع احوال و قبیح و دشمنانی و از برادری و دوستی

مذاق محض و مسه در بعد و قوا در بعد و از درگاه و از درگاه

و بعد میبشود در آفتاب واجب الوجود و محض و بعد میبشود

مردوم از چنانچه از سه و زده برادر و عقیق زار و عیال این جانب

البرم مردم همه به نذر در حق است در طریقی به حکم سرسره کار است

معا و بخش از در رفیق قدم شسته لب فدا است از سر و این مردم

مرا موش فرموده که کنگ حقا فی تعقیبات سر کار را بپا دهنده فرام

امید است بزود و لغف لغف میبشود و کثره است

و عیب شد که همیشه در فدا است کار مشغول و مستغف



Nr. 21.

صورت در این

نخستین و هرگاه در سنه قدال

حاصل می باشد عدل و حکایت دارم  
 سرکار هم در نهایت صحت و سلامت  
 انچه به هرگاه حال در بر می آید که اندر  
 طریقه خدمت سرکار با حسن تأمل  
 نسیم

Nr. 22.

بسم الله الرحمن الرحيم  
الحمد لله الذي هدانا لهذا  
الذي كنا لنهتدي لولا  
هداه لولاه

صلى الله على سيدنا محمد  
وآله الطيبين الطاهرين  
الطاهرين

الحمد لله الذي هدانا لهذا  
الذي كنا لنهتدي لولا  
هداه لولاه

صلى الله على سيدنا محمد  
وآله الطيبين الطاهرين  
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Nr. 23.

A Persian Telegram.



از سره به سره

از سره به سره

اطلاعات	تاریخ اصنام	عدکات	غمر
	دور	۱۰	و



دل مجرله ن جوت رودف دربار

کیفیت و مطالب	گرفته شد	بواسطه تلگرافخانه
دقیقه	صامت	شهر



Nr. 24.

محبت من بهت را در محبت  
 رسید محبت و رسید  
 حالت را حال سرت و آه  
 مهر کند از طرب  
 درون من است در سده خیم مخطوط  
 کمال نیت هم ددم در یک محبت را سرور  
 طرف عصر در پنج شب را در غمت غم دار  
 در منزل نغمه آواز منظر مریه در غمت غم دار

## English-Persian Vocabulary.

- Abandon** (to), *tark kardan*, *guzāsh-tan* (*guzār*), *vā guzāsh-tan*.  
**Abase** (to), *past sākhtan*, *khvār g*:  
**Abate** (to), *kam k*; *takhfif n*:  
**Abatement**, *takhfif*: (in price) *tanzil*.  
**Abbreviate** (to), *ikh-tisār k*: *mukh-tasār n*:  
**Abbreviation**, *ikh-tisār*.  
**Abdicate** (to), *az tāj isti'fā k*; *n*:  
**Abdication**, *isti'fā az tāj va takht*.  
**Abdomen**, *shikam* (*dil vulgar*).  
**Abet** (to), *madad k*; *kumak k*:  
**Abhor** (to), *nifrat kardan az*.  
**Abhorrence** *nifrat*, *karāhiyyat*.  
**Abide** (to), *māndan*, *bi-sar burdan*, *manzil k*; *tavaqquf n*:  
**Ability**, *qābiliyyat*, *kiyāqat*, *majāl*: *fa'āl*.  
**Object**, *pasthāl*, *khirār*, *zālil*.  
**Abjure** (to), *bar gash-teh shudan az*, *murtadd sh*: *az*.  
**Able**, *qādir*, *tavānā*; *zīrak*, *zarang*.  
**Able** (to be), *tavānistān*, *qādir bar-b*:  
**Ablution**, (of hands) *vuṣṣū*, (whole body), *ghushl*.  
**Abode**, *manzil*, *khāneh*, *maskan*.  
**Abolish** (to), *mansukh k*; *mau-qūf k*:  
**Abominable**, *makrūh*.  
**Abominate** (to), *nifrat k*: *az*.  
**Abomination**, *chiz i makrūh*.  
**Abortive**, *bī-fāideh*, *bī-ṣamar*.  
**Abound** (to), *farāwān b*:  
**About** (concerning), *bar sar*, *dar bāreh*, *dar khuṣūs*; (around), *girdāgird*, *dawr*; (nearly) *naz-dīk*, *qarīb*; *tagrībān*, *takhminān*.  
**Above**, *bar balā*, *rū*, *fauq az*.  
**Above-mentioned**, *mazkūr*, *maz-būr*, *mushārun ilāih* (*ilāihā*).  
**Abridge** (to), *ikh-tisār n*: *k*:  
**Abridgement**, *ikh-tisār*.  
**Abroad** (to go), *safar k*:  
**Abscess**, *dunbal*, *gaundali* (*vulg.*).  
**Absence**, (*ghaibat*), *ghiyāb*.  
**Absent**, *ghāib*, *ghair-i hāzīr*.  
**Absolute**, *mukhtār*, *muṭlaq*, *bī'is-tiglāl*.  
**Absolutely**, *muṭlaqan*.  
**Absolution**, *maghfirat*, *amurzish*, *ūfv*.  
**Absolve** (to), *ūfv k*: *bakhshidan*, *amurzidan* (*of God*).  
**Abstain** (to), *ij-tināb n*: *az*, *kanāreh justan az*, *parhiz k*: *az*.  
**Abstinence**, *ij-tināb*, *parhizkārī*.  
**Abstruse**, *daqiq*, *mughlaq*.  
**Absurd**, *bihūdeh*, *bī-ma'nī*, *ghair i ma'qūl*.  
**Absurdity**, *bihūdagi*, *butlān*.  
**Abundance**, *farāwānī*, *kiṣrat*.  
**Abundant**, *bā-kiṣrāt*, *farāwān*.  
**Abuse** (to), *fuḥsh dādan*, *dush-nām dādan*.  
**Abuse**, *fuḥsh* (*verbal*).  
**Abyss**, *hujjeh*, *qa'r*, *varteh*.  
**Acacia**, *gul i abrishami*.  
**Academy**, *madraseh*, *dāru'l-hikm*, *dāru'l-funūn*.  
**Accede** (to), *riṣā bar* — *dādan*.  
**Accent** (*Gram.*), *zūr*, (*pronun-ciation*), *talaffuṣ*.  
**Accept** (to), *qabūl k*; *paṣīrustan*.  
**Acceptable**, *pasandideh*, *maqbul*, *manzūr*.  
**Access**, *dukhūl*, *tagarrub*.  
**Accession** (to throne), *takht-nishīnī*, *julūs*. [ittifaq.  
**Accident**, *ḥadiṣeh*, *vāqi'eh*, *mājarā*

- Accidentally, *ittifaqan, sahvan*.  
 Accompany (to), *hamrah raftan, hamrahi k: n:*  
 Accomplish (to), *bi-anjam rasānidan, tamām k:*  
 Accord (with one —), *bi-ittifaq*.  
 According (to), *bar hasb, muvāfiq, mutābiq, bar vifq, banā bar*.  
 Accordingly, *pas, lhazā, banā bar in*.  
 Accountant, *muhāsib*.  
 Accountbook, *daftar i hisāb*.  
 Account (to), *pandāshstan (-dār), ingāshstar (-gār)*.  
 Account (bill), *hisāb*; (narrative), *giṣseh, hikāyat, bayān, naql*.  
 Accoutrements, *silāh* (pl. *aslaheh, yaraq*).  
 Accumulate (to), *jam' k: farāham āwardan, anbar k: andūkh-tan (andūz)*.  
 Accumulation, *majmū'ah, majma'*.  
 Accuracy, *diqqat, durustī*.  
 Accurate, *durust, sahih, rast*.  
 Accurately, *bi-durustī, sahihan*.  
 Accursed, *mal'ūn, la'in*.  
 Accusation, *shikāyat, tuhmat* (false).  
 Accuse (to), *az (bar) shikāyat k: āwardan, — rā bi — nisbat dādan*; (falsely) *tuhmat zadan*.  
 Accuser, *mudda'ī*.  
 Accustom (to), *āmukhtan, amūzanidan*; (oneself) *'adat giriftan*.  
 Ache, *dard, vaj'*.  
 Ache (to), *dard k:*  
 Acid, *turush*; (noun) *tizāb*.  
 Acidity, *turushī*. [*i'tirāf k:*  
 Acknowledge (to), *iqrār n:*  
 Acknowledgement, *iqrār, i'tirāf*  
 Acorn, *balūt*. [*dshnā*.  
 Acquaintance, *ashnāi*; (person)  
 Acquainted (with, to be), *shinākhtan (shinās), ashnāi dash-tan bā* (person): *muttali' būdan, ittīlā' dāshstan az* (thing).  
 Acquiesce (to), *qabūl k: rizā dādan bi*.  
 Acquire (to), *hāsil k: tahsil n: bi-chang (tasarruf) āvaran*: (learn) *yūd (farā) giriftan*.  
 Acquisition, *tahsil*.  
 Acquit (to), *ibrā kardan, riḥā k:*  
 Acre, *jarīb*.  
 Acrobat, *bāzigar, lūti*.  
 Across, *an taraf i, an sū-y-i*.  
 Act, *kār, 'amal, fi'l*.  
 Act (to), *'amal (kār) k: n:*  
 Action (deed) *'amal*; (battle), *jang, ma'rakeh*; (at law) *mura-fa'eh*.  
 Active, *chālak, zarang*.  
 Activity, *chālaki, zarangi*.  
 Actually, *fi'an, fi'fi'l fi'lwaqi'*.  
 Acute (severe), *sakht, shadid*: (clever) *zarang*.  
 Adapt (to), *muvāfiq sakhtan, g:*  
 Add (to), *jam' zadan* (figures up): *afzādan bar, ilhāq n: bar*.  
 Addition, *iẓāfeh*; (arithmetic), *jam'*.  
 Address (of letter), *'invān ('un-vān)*.  
 Address (to) *mukhāṭab sakhtan, dāshstan* (speaking).  
 Adequate, *kāfi, muvāfiq, qābil*.  
 Adhere (to), *chasbīdan (bi, bar), mulṣaq shudan*.  
 Adherent, *tarafdār, tabi'*.  
 Adhesion, *luṣūq*.  
 Adieu, *khudā hāfiz: vidā'*.  
 Adjacent, *muttasil*.  
 Adjective, *ism i sifat*.  
 Adjoin (to), *muttasil būdan*.  
 Adjourn (to), *ta'khīr andākhtan, ta'viq andākhtan (andās)*.  
 Adjournment, *daf' u'lwaqt, ta'viq*.  
 Adjudicate, *faiṣal k:*  
 Administer (to), *idāreh k:*  
 Administration, *idāreh, hukūmat*.  
 Administrator, *mukhtar, hukm-rān: (of a will), vaṣī*.  
 Admirable, *ṭaiq i ta'ajjub, pasan-dideh, 'ajīb*.  
 Admiral, *amīru'lbaḥr, daryā-begī*.  
 Admiration, *ta'ajjub*.  
 Admire (to), *pasandīdan, man-zūr dāshstan*.  
 Admission (entrance), *dukhūl*: (confession), *iqrār, i'tirāf*.  
 Admit (to), (let in), *andar āvar-dan, (confess), i'tirāf n:*

- Admonish (to), *-ra naṣīhat k: tanbīh n:*  
 Admonition, *naṣīhat, pand: tanbīh.*  
 Adopt (child), *tabanni k: pisar khvāndan.*  
 Adoption (of child), *tabanni, pisar khvāndagi.*  
 Adoration, *'ibādat, parastish.*  
 Adore, (to), *ibādat n: parastish k: parastidan, sujdek k: sujud n:*  
 Adorer, *'abid, parastish kunandeh: (lover), 'ashiq, muhibb.*  
 Adorn (to), *arāsteh k: muzayyan n:*  
 Adornment, *zinat, arāyish.*  
 Adroit, *chālākdast.*  
 Adroitness, *chālākdasti.*  
 Adult, *bāligh.*  
 Adulterate (to), *makhluṭ s:*  
 Adulterer, *zāni, zinākār.*  
 Adultery, *zinā, zinākari.*  
 Advance (to), *pish raftan: (trans.) pish āvardan.*  
 Advancement, *taragqi, sar-afrazī.*  
 Advantage, *faideh, naf', manfa'at, sūd.*  
 Advantageous, *mufid.*  
 Adventure, *mā-jarā.*  
 Adverb, *zarf.*  
 Adversary, *mukhāsim.*  
 Adverse, *mukhālif, munāqiz.*  
 Adversity, *bad bakhti, bala, musibat.*  
 Advertise (to), *'ilān d:, k: ish-tihār d:*  
 Advertisement, *'ilān, ishtihār.*  
 Advice, *naṣīhat, pand.*  
 Advisable, *munāsib, shāyisteh.*  
 Advise (to), *naṣīhat k:, n:*  
 Advocate, *vakil.*  
 Adze, *tisheh.*  
 Affable, *mīhrabān, karīm.*  
 Affair, *amr, mu'āmaleh, 'amal.*  
 Affect (pretend, to), *bahāneh k:, (to produce effect), aṣar (ta'ṣir k:, n:, dāshkan.*  
 Affection, *muḥabbat, ulfat, 'ishq.*  
 Affectionate, *muhibb; muḥabbatāneh, mushfiq.*  
 Affiance (to), *nāmzad s:*  
 Affinity, *nisbat, vābastagi.*  
 Affirmation, *taṣdiq, tjab; iṣbat.*  
 Affirmative (answer), *tjabī.*  
 Afflict (to), *āzurdeh s: ranjāndan.*  
 Afflicted, *parishān-hāl, dūlgir, gham-gīn.*  
 Affliction, *muṣibat, gham, alam, ranj.*  
 Afraid, *tarsān, khāif.*  
 Afresh, *az sar i nau, mujaddadan.*  
 After, *ba'd az, pas, a'qab, pai, dunbāl.*  
 Afternoon, *ba'd az zuhr, 'asr.*  
 Afterwards, *ba'd az ān, minba'd.*  
 Again, *bāz, digar, bār i digar, mukarraran.*  
 Against, *bi-zidd, bar (bi-) khilāf.*  
 Age, *'umr, sinn: (old age) piri (time) zamān.*  
 Aged, *pir, kuhansāl, salkhuyurdeh.*  
 Agent, *vakil, gumāsteh, kārkun.*  
 Agile, *chālāk, zarang, chust.*  
 Agio, *sarf.*  
 Agitate (distress, to), *parishān s: ashūfteh s: (to put in motion), junbāndan, tahrik n:*  
 Ago, *qabl, pish az in.*  
 Agony, *dard i sakht, ta'allum: (of death) naz', jān kandanī.*  
 Agree (to), *rāzi shudan, qabul k: qarār dādan.*  
 Agreeable, *pasandideh, dūlpasand, maqbūl.*  
 Agreed, *muttaḥid.*  
 Agreement, *ittifaq, qarār.*  
 Agriculture, *zirā'at, kish t kārī, falāḥat.*  
 Agree, *tab va larz.*  
 Aid, *madad, kumak, imdād, isti'ānat.*  
 Aigrette, *jīqeh.*  
 Aim, *nishān.*  
 Aim (to), *did kardan, qarāvul giriftan.*  
 Air, *havā: (tune), navā, āhang.*  
 Alarm, *āshuftagi, tahayyur, tars.*  
 Alarm (to), *tarsāndan.*  
 Alarming, *haulnak, muhib.*  
 Alas! *afsūs, ḥaif, āh.*  
 Alchemy, *kimiyā.*  
 Alcohol, *'araq.*  
 Alembic, *'anbiq.*  
 Algebra, *al jabr.*

- Artillery, *tūb-khāneh*.  
 Artist, *naqqāsh*.  
 As, *chūn, chunānkīh*.  
 Ascend, *bālā raftan; su'ūd n.; bar āmadan (āy)*.  
 Ascertain (to), *tahqīq k: ittīlā' yāftan (yāb)*.  
 Ascetic, *zāhid*.  
 Asceticism, *riyāzat, zuhd*.  
 Ascribe (to), *tausīf k:; nisbat dādan bi*.  
 Ash (tree), *zabān i gunjishk*.  
 Ashamed, *sharmandeh, sharmsār, khijūl*.  
 Ashes, *khākistar*.  
 Aside, *bar taraf: bar yak sī*.  
 Ask, *pursidan, su'āl kardan: khvāstan (khvāh), talab n:; talabīdan, darkhvāst k:*  
 Asleep, *dar khvāb*.  
 Asp, *af'ā*.  
 Asparagus, *mārchūbeh*.  
 Aspect, *sūrat, vajh*.  
 Ass, *khar, ulāgh: hīmār*.  
 Assassin, *qātil*.  
 Assassination, *qatl*.  
 Assault, *hamleh; jūrish; hujūm*.  
 Assault (to), *hamleh k:; hujūm āvardan; yūrish k: (in war); bar sar (i fulān) rikhtan*.  
 Assemble (to, trans:) *farāham āvardan, jam' kardan; (a court, meeting) mun'aqid s: (intr.) jam' sh: farāham āmadan (āy); (a meeting) mun'aqid shudan (shav)*.  
 Assembly, *majlis, mahsil, anjuman*.  
 Assent (to), *riżā dādan bi, qabūl k:*  
 Assert, *barān būdan kih, bā ta'kid guftan (gūy)*.  
 Assist, *madaḍ (kumak) k:; imādād n:; i'ānat n:*  
 Assistance, *madaḍ, kumak, i'ānat, yāri*.  
 Assistant, *madaḍkar, mu'avin*.  
 Associate, *rafiq, sharik, hamdam*.  
 Associate (to, with), *suhbat k. bā, mu'āsharat k: bā, uns dāshdan bā*.  
 Association, *sharakat; suhbat*.  
 Assuage, *āramidan, takhfiḥ k:*  
 Assume (suppose), *pandāshdan (-dār), ingāshdan (-gār); (take up), bar khvūd giriftan (gir)*.  
 Assurance (commercial), *bīmeḥ: (confidence), itminān*.  
 Assuredly, *yaqīnan, haqiqatan*.  
 Astonish (to), *mutahayyir (hairān) s:*  
 Astonished, *hairān, mutahayyir, hairat zadeh, sarāsimeh*.  
 Astonishment, *hairat, tahayyur*.  
 Astray, *gumrāl, sargardān*.  
 Astrologer, *munajjim*.  
 Astrology, *'ilm i nujūm*.  
 Astronomer, *raşşād, ahl i hai'at*.  
 Astronomy, *'ilm i hai'at*.  
 Asylum (refuge), *panāhgāh, panāh, bast*.  
 At, *dar, nazd, bi*.  
 Athlete, *pahlavān, kushtigar*.  
 Atmosphere, *havā*.  
 Atom, *zarreh*.  
 Atone (to), *kaffāreh kardan*.  
 Atonement, *kaffāreh*.  
 Atrocity, *fasād, satam, zulm*.  
 Attach (to), *chasbānidan, vā bastan*.  
 Attachment, *muḥabbat, ulfat*.  
 Attack, *hujūm, hamleh*.  
 Attack (to), *hamleh burdan, k:*  
 Attain (to), *hāsil k: bi-darajeh-yi — rasidan*.  
 Attainable, *muyassar: (to be —), gir āmadan (āy)*.  
 Attainment, *taḥsil, iqtinā*.  
 Attempt, *kūshish, sa'i, jidd va jahd, ijtiḥād*.  
 Attempt (to), *kūshish k: sa'i n: jidd va jahd n:*  
 Attend (to), *mutavajjih būdan, gūsh dādan (giriftan); (be present), hāzirshudan; (wait upon), khidmat k:; (the sick), parastāri n:*  
 Attendance, *khidmat: (of the sick), parastāri*.  
 Attendant, *khādm, naukar, pish-khidmat*.  
 Attention, *tavajjuh, iltifat*.  
 Attentive, *mutavajjih, multafit, muvāzib*.  
 Attentively, *bi(bā)diqqat*.

- Attest (to), *shahādat dadan bi* (bar).  
 Attract (to), *kashidan*, *jaṣb n*:  
 Attraction, *kashish*, *jaṣb*.  
 Attribute, *sifat*, *vaṣf*.  
 Attribute (to), *kasi rā bi chizi nisbat dadan*, *mansūb k*:  
 Auction, *harrāj*, *mazād*.  
 Audacious, *bā-jur'at*, *dilīr*, *dilavar*.  
 Audible, *masmū'*, *shinīdanī*.  
 Audience (the), *ḥāzīrīn* (pl. of *ḥāzīr*).  
 Augment (to), *afzūdan* (*afzāy*) *bar*, *ziyād k*:  
 Augmentation, *afzūnī*.  
 Aunt (paternal), *'ammeh*; maternal (*khāleh*).  
 August, *humāyūn*, *sultānī*, *a'zam*: (August, month), *āgust*, *āb*.  
 Auspicious, *nik-akhtar*, *nik-shukūn*.  
 Austere, *durushī*, *sakht*, *muta'abbis*.  
 Authentic, *ṣaḥīḥ*, *musallam*.  
 Authenticate (to), *iṣbāt n*: *sābit kardan*.  
 Authenticity, *siḥḥat va haqqiyyat*.  
 Author, *musannif*: (compiler) *mu'allif*: (cause) *asbāb*, *mu-harrak*. [amr.  
 Authority, *iqtidār*, *ikhtiyār*, *hukm*,  
 Autocracy, *istiqlāl*.  
 Autocrat, *ḥakīm i 'alā' istiqlāl*, (*bi'istiqlāl*).  
 Autograph, *dast-khatt*.  
 Autumn, *pāiz*.  
 Auxiliary, *mu'āvin*, *madad kār*: (verb) *fi'l i rabīteh*.  
 Avalanche, *shapel*, *balman*.  
 Avarice, *hirs*, *tama'*, *bukhl*.  
 Avaricious, *tama'kār*, *bakhil*, *ḥarīs*.  
 Avenge (to), *intiqām giriftan* (*gir*).  
 Avenue, *khiyābān*.  
 Average (on an), *rūyi ham rafteh*.  
 Aversion, *kirāhat*, *nifrat*.  
 Avert (to), *raf* (*daf*) *k*: *radd k*:  
 Avocation, *shughl*, *pisheh*, *kash*.  
 Avoid (to), *ijtināb n*: *az*, *ihtirāz k*: *az*, *parhiz k*: *dūri justan* (*jūy*).  
 Awake, *bidar*.  
 Awaken (trans.) *bidar k*: (intr.) *bidar sh*:  
 Aware, *āgāh*, *multafit*, *muttali'*.  
 Away, *dūr*, *ba'id*.  
 Awe, *ḥaibat*, *nihib*, *haul*.  
 Awful, *haulnāk*, *mukhib*.  
 Awning, *sāyabān*.  
 Axe, *tabar*.  
 Axiom, *badīheh*.  
 Azure, *nīrang*, *tājavardī*.  
 Baby, *tiḡl*, *bachcheh*.  
 Babyhood, *tufūliyyat*.  
 Bachelor, *'azab*, *'arūsī na kardeh*.  
 Back, *pusht*: (adv.) *bāz*, *pas*, *'aqab*.  
 Backwards, *pas*, *bi-'aqab*.  
 Bacon, *gūshī i gurāz*, (*i bulbul*!).  
 Bad, *bad*, *sharīr*; *kharāb*.  
 Badness, *badī*; *kharābī*; *sharr*.  
 Bag, *kisēh*; *javāl*; *mafrash*, *khur-jīn*.  
 Baggage, *usbāb*; (of army), *buneh*.  
 Bake, *pukhtan* (*pas*).  
 Baker, *nān-paz*, *khabbāz*, *nānvāy*.  
 Balance (scales), *tarāzū*, *mizān*, *qāpūn*.  
 Balcony, *mahtābi*.  
 Bald, *kal*.  
 Bale (of goods), *basteh*.  
 Ball (toy), *gūy*, *tup*, *kurreh*: (cannon) *gūlāh*; (dance), *Mihmānī yi bāl*, *raqs*.  
 Bamboo, *nai-yi Hīndī*.  
 Band (music), *mūzikān* (pl): (company) *dusteh*: (tie), *band*, *rifādeh*.  
 Bandage, *rifādeh*, *band*.  
 Banish (to), *naft-yi balad kardan*; *jālā-yi vaṭan n*:  
 Banishment, *jālā*, *naft*.  
 Bank (of river), *kanār*, *lab*, *sāhil* (pl. *savāḥil*): (for money), *Bank*.  
 Banker, *raīs i bānk*.  
 Banknote, *askinās*.  
 Bankrupt, *var-shikasteh*: (to be) *var-shikastan*.  
 Bankruptcy, *var-shikastagi*.  
 Banner, *'alam*, *darafsh*, *lāwā*.  
 Banquet, *ziyāfat*, *mihmānī*.

- Baptism, *ta'mid*.  
 Baptist (St. John the), *Hazrat i Yahyā' yi ta'mid dihandeh*.  
 Baptize (to), *ta'mid dādan*: (to be -d), *ta'mid giriftan, yāftan*.  
 Bar (of wood), *tir, chift, chūb-bast*: (hindrance) *numāna'at*.  
 Barbarian, barbarous, *vahshi*.  
 Barbarity, *vahshiiyyat*; (act), *ẓulm*.  
 Barber, *dallāk*.  
 Bare, *barahineh, lukht, 'uryān*.  
 Barefaced, *bi-hayā, bi sharm*.  
 Barefoot, *barahineh-pā*.  
 Bargain, *mu'āhadeh, mu'āmaleh*.  
 Bark (of tree), *pūst*: (of dog) *'afaf, 'au'au*.  
 Bark (to), *'afaf k*.; *'au'au k*:.  
 Barley, *juu*.  
 Barn, *anbār*.  
 Barracks, *sarbāz-khāneh*.  
 Barrel, *pip*: (of gun), *lūleh*.  
 Barren (soil), *bi-bar, bi-miveh*! (woman) *'āqir, nāzād*.  
 Barricade, *sadd i rāh, sangar*.  
 Base, *kamin, past, duni, khvār, furūmāyeh, dūn, ẓalil, haqir, shan'*.  
 Base (foundation), *bunyād, asās*.  
 Baseness, *ẓillat, khvārī, pastī*.  
 Bashful, *bā-hayā, sharmsār, khijil*.  
 Bashfulness, *hayā, sharmsārī, khijālat*.  
 Basin, *luyan, tasht*.  
 Basis, *bunyādī, asās*.  
 Basket, *sabad, zambil*.  
 Bastard, *harāmzadeh*.  
 Bastinado, *chūb va falāqeh*.  
 Bastinado (to), *chūb zadan*: (to be) *chūb khurdan*.  
 Bat (animal), *shappareh*.  
 Bath, *hammām: ghushl*.  
 Bathe (to), *ghushl kardun*.  
 Battle, *jang, kārzār, muqātaleh*.  
 Battlefield, *ma'rakeh, maṣāfgāh*.  
 Battlement, *kungureh*.  
 Bawl (to), *bāng zadan*.  
 Bay, *khalij*: (colour) *kahar, kumait*.  
 Bayonet, *naizeh*.  
 Be (to), *būdan (bāsh, bur)*; (with passive voice), *shudan*.  
 Beach, *sāhil, lab i daryā, kanār*.  
 Beacon, *manārat, nishān*.  
 Bead, *dugmeh, mykreh*.  
 Beak, *mingār*.  
 Beam (wood), *tir*; (of sun), *partāu, shu'ā'*.  
 Beam (to), *durukhshidan, tabidan*.  
 Bean, *lūbiyā*.  
 Bear, *khirs*.  
 Bear (to), *burdan (bar), bar dāsh-tan (dār)*; (suffer), *tahammul namūdan*; (bring forth), *zāidan, vuz' i ḥaml n*:  
 Beard, *rish*.  
 Bearer, *hammāl, hārkash*.  
 Beast, *haiwān, jānivar, bahimeh* (pl. *bahāim*).  
 Beat (to), *zadan (zan), (conquer) ghālib āmudan bar*; *ghalabeḥ yāftan*.  
 Beautiful, *khvushgil, khvūshārat, jamil, gushang, maqbūl*.  
 Beauty, *khvūshāratī, ḥusn, jamāl*.  
 Because, *zirā (kih), banā bar in kih, chirā kih*.  
 Beckon, *ishāreh kardan*.  
 Become (to), *shudan (shāv), gardidan, gushtan (gard), (befit), dar khvār (shāyisteh) būdan*.  
 Becoming, *sazāvār, shāyisteh*.  
 Bed, *tukht*: (of river) *rūdkhāneh*.  
 Bedding, *bistar, rakht i khvāb*.  
 Bedroom, *khvābgāh*.  
 Bec, *zumbūr i 'asal*.  
 Beef, *gūsh i gāv*.  
 Beehive, *kund i 'asal*.  
 Beeswax, *mūm*.  
 Beetroot, *chuqundur*.  
 Befall, *vāqir' shudan, ittifāq uftā-dun (uft)*.  
 Before, *pish, qabl; jilau; muqābil, rā bi-rā*.  
 Beg, *khvāstan (khvāh), dar khvāst k: gadāi k:*  
 Beggar, *gadā*.  
 Begin (to), *shurū' k*.; *banā namūdan bi, āghāz k*.; *giriftan (gir)*.  
 Beginner, *muḥtadī*.  
 Beginning, *ibtidā, shurū', badv, avval*.  
 Behalf (on), *bi-khātīr, barāyi, dar bahr i*.

- Behave (to), *raftār k:*, *sulūk n:*  
 Behaviour, *raftār*, *sulūk*.  
 Behead (to), *gardan zadan*, *sar buridan*.  
 Behind, *pas*, *'aqab*, *dunbāl* (vulg.), *pai*.  
 Behold, *inak*, *hān:* (to behold), *didan* (*bin*), *tamāshā k:*, *nigārīstān* (*nigar*) *bar*, *mushāhidah n:*  
 Being (existence), *vujūd*, *hastī:* (creature) *makhlūq*.  
 Belief, *īmān*, *aqīdah*; *'iḡād*.  
 Believe, *īmān āvardan bi* (*bar*); *taṣḍiq k:*, *bāvar k:*, *giravīdan*.  
 Believer, *imāndār*.  
 Bell, *zang*, *jaras*.  
 Bellows, *minfākh*, *damzan*.  
 Belly, *shikam baṭn:* (*dāl*, vulg.).  
 Belong (to), *māl i* — *būdan*.  
 Beloved, *mahbūb*, *ma'shūq*, *dūst dāshleh*.  
 Below, *zir*, *pāin*, *furū*, *taht*.  
 Belt, *kamarband*.  
 Bench, *nishīman*.  
 Bend (to) (trans.) *pichānīdan*: (intr.) *kham shudan*; *pichīdan*.  
 Beneath, *zir*, *pāin*.  
 Benediction, *barakat*, *tabrik*.  
 Benefactor, *valī-ni'mat*, *ihsān-kunāndeh*.  
 Beneficial, *mufīd*.  
 Benefit, *faideh*; *ihsān*; *manfa'at*, *naft*.  
 Bent (noun), *righbat*, *ma'il:* (adj.) *kuj*.  
 Bequest (religious), *vaqf*.  
 Bereave (to), *mahrūm s:*  
 Berry, *dāneh*, *habbeh*.  
 Beseech, *istīd'ā n:*, *iltimās k:*, *multamis*, *b:*  
 Beside, *dar pahlū-y-i*.  
 Besides, *'alāveh bar:* *ghair az*, *juz*.  
 Besiege, *muḥāṣarah n:*, *maḥṣūr sūkhtan*.  
 Best, *bihhtarīn*, *ahsan*, *afzal*.  
 Bestow, *bakhshīdan*, *'ināyat far-mūdan*, *arzānī dashtan*, *'atā k:*  
 Bet (to), *shart k:* (*bastan*).  
 Betray (to), *khiyānat k:*, *taslīm k:*  
 Betroth (to), *nāmzad k:*, *manṣūb n:*  
 Better, *bihhtar*, *khpūbtar*.  
 Between, (*dar*) *miyān*, *bain*.  
 Beware (to), *bar ḥaṣar būdan az*, *ihtiyāt namūdan az*.  
 Beyond, *ān tarāf*, *ma varā-yi:* (more than), *ziyādeh*.  
 Bible, *kitāb i muqaddas*.  
 Bier, *tābūt*.  
 Big, *buzurg*.  
 Bigness, *buzurgi*.  
 Bigoted, *muta'aṣṣib*.  
 Bigotry, *ta'aṣṣub*.  
 Bile, *zahreh*.  
 Bill, *hisāb*.  
 Billet, *raqīmeḥ*, *ruq'eh*.  
 Billow, *mauj*, (pl. *amvāj*).  
 Bind (to), *bastan* (*band*); (books), *jild kardan*.  
 Bird, *parandeh*.  
 Birth, *tavallud*.  
 Birthday, *rūz i tavallud*.  
 Bishop, *usquf*, (pl. *asāqīfeh*).  
 Bit, *pāreh*, *rīzeh*, *tikkeli* (vulg.); *luqmeh:* (of bridle), *dālineh*.  
 Bite (to), *gazīdan*.  
 Bitter, *talkh*.  
 Bitterness, *talkhi*.  
 Bitumen, *naft*.  
 Black, *siyāh*.  
 Blacksmith, *āhingar*.  
 Blame, *sarzanish*, *mu'akkhaḥeh:* (fault), *'aib* (pl. *'uyūb*).  
 Blame (to), *malūmat k:*, *sarzanish n:*  
 Blanket, *lahāf*, *patū*, (for horse) *jul*.  
 Blaspheme (to), *kufīr guftan* (*gūy*).  
 Blasphemer, *kāfir* (pl. *kuffār*).  
 Blaze, *sūkhtan* (*sūz*).  
 Bleed (to, trans.), *khūn giriftan:* (intr.) *khūn āmadan*.  
 Blemish, *'aib*, *jurm*.  
 Bless (to), (of God's blessing), *barakat dādan:* (of men), *barakat khpāstan bar*, *dū'a yi khair kardan barāyi*.  
 Blessed, *mubārīk*.  
 Blessing, *barakat*.  
 Blind, *nābīnā*, *kūr:* blindness, *kūrī*, *nābīnāī*.  
 Block (to), *masdūd s:*  
 Blockade, *muḥāṣarah*.



- Blockade (to), *muḥāṣareh k:*  
 Blood, *khūn*.  
 Bloodmoney, *khūn-bahā, diyat*.  
 Bloodshed, *khūnrizi*.  
 Bloodthirsty, *khūnkhīr*.  
 Blossom, *gul*.  
 Blossom (to), *shikuftan*.  
 Blot, *dāgh, lakkeh*.  
 Blot out (to), *maḥv k: pāk k:*  
 Blotting-paper, *kāghaz i āb-kash*.  
 Blow, *zarb*.  
 Blow (to), *damidan: vazidan: (a flower), shikuftan*.  
 Blue, *nīrang, ābī*.  
 Blunder, *ishtibāh, ghalat*.  
 Blunt, *kund*.  
 Boar, *khūg*.  
 Board, *takhteh*.  
 Boast, *fakhr, gizāf, lāf*.  
 Boast, *fakhr kardan, lāf zadan, gizāf (guftan)*.  
 Boat, *zauraq, karaji*.  
 Body, *tan, jasad: (dead), mayyit, lāsh*.  
 Boil (tumour), *dunbal*.  
 Boil (to), (*intr.*) *jūshidan, jūsh amadan (trans.) jūshanidan, jūsh k: (to cook) āb-paz k:*  
 Bold, *dīlir, dilavar, shujā'*.  
 Boldness, *dīliri, dilavari, shujā'at*.  
 Bolster, *bālish, bālin, pushti*.  
 Bolt, *chift, kuland, tamlik*.  
 Bomb, *khunpāreh*.  
 Bombard (to), *tūb andākhtan*.  
 Bond, *rābitah, 'alāqeh: (document), tamassuk*.  
 Bondage, *asiri, 'ubūdiyyat*.  
 Bone, *ustukhṣān*.  
 Book, *kitāb (pl. kutub), ṣaḥīfeh (pl. saḥāif), sifr*.  
 Bookbinder, *saḥḥāf, jildgar*.  
 Bookseller, *kitābfurūsh*.  
 Boot, *kafsh, urūsi, chakmeh (top-boots)*.  
 Bootmaker, *kafsh-dūz*.  
 Booty, *yaghma, ghanimat*.  
 Border, *hāshiyeh, kanār, ḥadd (pl. ḥudūd)*.  
 Bore (to), *suftan, sunbīdan, sūrakh k:*  
 Born, *zādeh shudeh, mā'lūd, mutavallid*.  
 Born (to be), *tavallud yāftan, mā'lūd sh:*  
 Borrow (to), (an article to be returned), *'ariyeh ('ariyatan) giriftan; (money), qarṣ giriftan*.  
 Bosom, *sineh, āghūsh; baghal*.  
 Both, *har do*.  
 Bottle, *shishah, butri*.  
 Bottom (of sea), *tah*.  
 Bough, *shākh*.  
 Bound (limit), *hadd (pl. ḥudūd), ṣaghr (pl. ṣughūr), sarḥadd*.  
 Bouquet, *dasteh, guldasteh*.  
 Bow, *kamān; (rainbow), qaus, qaus i quzah*.  
 Bow (to), *salām kardan, ta'zim k: (to a great man): ta'āruf k: (to a friend)*.  
 Bowels, *rūdeh, ahshā (pl. of ḥashā), am'ā (pl. of mi'ā)*.  
 Bowl, *kāseh, jam*.  
 Box, *ṣandūq, ṣandūqcheh; (small) qūti, qāb: (on the ear), silī*.  
 Box (to), *musht zadan*.  
 Boy, *pisar, kūdak*.  
 Brace (pair), *juft*.  
 Bracelet, *dastband*.  
 Braces, *shalvār-band*.  
 Brackish, *shūr*. [meh].  
 Brahman, *Barahman (pl. barānuh)*.  
 Braid, *qaitān*.  
 Brain, *maghz, damāgh*.  
 Branch, *shākh; (of river), shu'bat*.  
 Brand, *dāgh*.  
 Brandish, *afshāndan*.  
 Brass, *bīrinj*.  
 Brave, *dīlir, dilavar, shujā'*.  
 Bravo! *āfarin, vāh vāh; bah, bah, shābāsh*.  
 Bray, *'ar'ar kardan*.  
 Brazier, *misgar (coppersmith)*.  
 Breach, *rikneh, shikāf*.  
 Bread, *nān*.  
 Breadth, *pahināi, 'arz*.  
 Break (to), (trans.) *shikāstan (shikan), pāreh k: (intr.), shikāstan, pāreh shudan: (string), gusistan (gusikhtan, gusīdan)*.  
 Breakfast, *nāshat*.  
 Breast, *sineh, bar: (woman's), pistān*.  
 Breath, *dam, nafas*.

- Breathe (to), *dam zadan*, *dami-dan*, *nafas kashidan*.  
 Breeches, *shalvār*.  
 Breechloader, *tah-pur*.  
 Breed, *nasl*, *nizād*.  
 Breeze, *bād i narm*, *nasim*.  
 Brevity, *ikhṭisār*.  
 Bribe, *rushveh*.  
 Bribe (to), *rushveh dādan*: (to be-d *rushveh khurdan*).  
 Brick (burnt), *ājur*: (sundried), *khisht*.  
 Bride, *arūs*.  
 Bridegroom, *dāmād*.  
 Bridge, *pul*.  
 Bridle, *jīlan*, *dahineh*.  
 Brigand, *rāhzan*, *dud*.  
 Brigandage, *rāhzanī*.  
 Bright, *raushan*; *lami*?, *tābān*, *tābandeh*.  
 Brightness, *raushanī*, *raushanāi*, *tābish*.  
 Brimstone, *gūgird*, *kibrit*.  
 Bring (to), *āvardan* (*āvar*, *ār*); (-forth), *zāidan*: (-up), *parvārdan*, *tarbiyyat n*: (-back) *bar gardānidan*; (-forward), *pish āvardan*, *hāzār hardan*, *iḥzār n*:.  
 Broad, *pahin*, *vast*?, *farākh* (wide).  
 Broker, *dallāl*.  
 Bronze, *chūdan*.  
 Brooch, *gul i yakheh*, *gul i sineh*.  
 Brook, *jūy* (*jūb* vulg.).  
 Broom, *jārūb*.  
 Broth, *ab(i)gūshṭ*, *shūrva*.  
 Brother, *barādar*; *akhav*.  
 Brother-in-law, (husband's), *barādarzan*; (wife's) *barādar i shuvhar*.  
 Brotherhood, *birādari*, *ukhuivat*.  
 Brown, *būr*, *gandum-gūn*: (of a horse), *qarāh - kahar* (dark-brown); *būr* (light-brown).  
 Browse (to), *churīdan*.  
 Bruise (to), *kūftun*, *kūbīdan* (*kūb*).  
 Brush, *jārūb*, *pāk-kun*, *ṣāfkun*.  
 Brush (to), *jārūb*, *kardan* (a room); *pāk kardan* (clothes).  
 Brushwood, *būteh*.  
 Brutal, *vahshi*, *zālim*, *bi-muruvvat*.  
 Brutality, *vahshiyyat*, *zulm*, *bi-muruvvati*.  
 Bucket, *dalv*; *saṭl*.  
 Buckle, *sagak*.  
 Buckler, *sipar*.  
 Bud, *shikufeh*, *ghuncheh*.  
 Buffoon, *lūṭi*.  
 Bug, *sās*: *ganeh*, *malleh*.  
 Bugle, *shaiṭūr*, *shaiṭūr*.  
 Build (to), *banā kardan*, *sākhṭan* (*sāz*).  
 Builder, *bāni*; *bannā*, *mī'mār* (the actual workman).  
 Building, *'imārat*: *ta'mir*.  
 Bull, *gāvi nar*.  
 Bullet, *gulūleh*.  
 Bullock, *gāv*.  
 Bulwarks, *hiṣār*.  
 Bunch, *khūsheh*; *dasteh* (of flowers).  
 Bundle, *basteh* (a package): *buqcheh* (e. g. of clothes for the wash).  
 Burden, *bār*.  
 Bureau, *idāreh*, *divān*, *daftar-khāneh*.  
 Burial, *dafn*.  
 Buried, *maḍfūn*.  
 Burn (to), *sākhṭan* (*sāz*) (trans. and intr.): *sūzānidan* (trans.).  
 Burning-glass, *ainak i ātash-gār*.  
 Burnish (to), *mujallā sākhṭan* (*sāz*), *zidādan*, *ṣaiqal kardan*.  
 Burrow, *sūrākh*, *naql*.  
 Burst (to, intr.) *tarakīdan*, *chāk shudan*.  
 Bury (to), *dafn kardan*, *khāk sipurdan* (*sipār*), *maḍfūn sākhṭan*.  
 Bush (a), *būteh*: *bisheh*, *jāngal*.  
 Business, *kār*, *kār va bār*, *'amal* (pl. *ā'māl*), *shughl*, *amr* (pl. *umūr*), *giriftārī*, *mu'āmaleh*.  
 Bust, *mujassameh*.  
 Busy, *mashgūl*.  
 But, *lakin* (*likin*), *valakin* (*valikin*) *ammā*, *vali*: (but on the contrary) *balkih*.  
 Butcher, *qaṣṣūb*.  
 Butt (target), *hadaf*, *nishāneh*.  
 Butt (to), *sar zadan* (*zan*).  
 Bufter, *kareh*; (clarified), *rau-ghan*.  
 Butterfly, *shāhparak*, *parvāneh*.

- Button, *dugmeh*.  
 Buy (to), *kharidan*, *ishtirā n*:  
 Buyer, *mushtari*.  
 By, *az*, *bi*.
- Cabbage, *kalam*.  
 Cabin (in ship), *utāq*.  
 Cage, *qafas*, *qafas*.  
 Cake, *nān i shirin*.  
 Calamity, *afat*, *musibat* (pl. *ma-sāib*) *balā*, *śadameh*, *badbakhti*.  
 Calculate, *hisāb k*: *shamurdan* (*shamār*).  
 Calculation, *hisāb*, *muḥāsabah*.  
 Calendar, *taqvim*.  
 Calf, *gūsāleh*.  
 Calico, *chit*, *qalamkār*.  
 Call, (to), *khāndan*, *śidā* (*śadā*) *zadan*, *talab k*: (*n*; *dāshtan*), (call on, visit) *barāyi didan āmadan*: (to name), *nāmīdan*, *musammā' s*: *nām nihādan* (*nih*).  
 Calm (adj.), *ārām*, *āsūdeh*: (weather), *mulāyim*: (noun): *ārāmī*.  
 Calm (to), *āramīdan*.  
 Calomel, *jivēh*.  
 Calumniate, *tuhmat zadan*.  
 Calumny, *tuhmat*, *ghibat*, *buktān*.  
 Camel, *shutur*.  
 Camelion, *būqalamūn*.  
 Camomile, *bābūneh*.  
 Camp, *lashkargāh*, *urdū*.  
 Camp (to), *chādūr* (*khaimeh*) *zadan*.  
 Camphor, *kāfūr*.  
 Canal, *nahr*, *jūy*: (underground) *qanāt*.  
 Cancel (to), *maḥv k*: *naskh n*:  
 Candid, *śādīq*, *mukhlis*.  
 Candle, *sham'*.  
 Candlestick, *sham'dān*.  
 Candour, *ikhlas*, *śidq*.  
 Cane, *nai*: *'asā*.  
 Cannibal, *mardum-khūr*.  
 Cannon, *tūb*, *tūp*.  
 Cannon-hall, *gulūleh-yi-tūp*.  
 Canon, *qānūn*, *qā'idah*.  
 Canopus, *suhail*.  
 Canopy, *śādurrān*, *sāyabān*.  
 Canter (to), *yūrtmeh raftan*.  
 Canvas, *karbās*.  
 Cap *kulāh*: (of rifle), *kulāh i tū-fang*.
- Capability, *qābiliyyat*.  
 Capable, *qābil*.  
 Capacious, *'ariz*, *vast*; *vāsir*.  
 Capacity (size), *andāzeh*, *gun-jāish*: (ability), *ḥaṣṣileh*, *qābi-liyyat*.  
 Cape, *ra's*, *sar*.  
 Capital (city), *dār u'ssaltanat*, *Pā-yi takht*: (stock in trade), *ra'su'lmal*, *sarmāyeh*.  
 Captain, *rais*, *nākhudā* (of ship).  
 Captive, *asir*, *mahbūs*, *dastgir*, *giriftār*.  
 Captivity, *asiri*, *ḥabs*, *qaid*.  
 Capture (to), *asir* (*giriftār*, *dast-gir*) *s.*; *maftūh s*:  
 Car, *kālishkeh*.  
 Caravan, *kārcān*, *qāfileh*.  
 Caravansarai, *kārcānsarā*.  
 Carbine, *tufang*, *qarabīneh*.  
 Carbineer, *tufangchi*.  
 Carcass, *murdār*, *lāsh*.  
 Card (playing), *ganjifelh*: (visiting) *kārt*.  
 Care, *fikr*, *tavajjuh*; *andishelh*: *khabar*, *ihtiyāt*:  
 Care (to), *parvā dāshtan*: (take care of), *nigāh dāshtan*, *hifz k*:  
 Careful, *khabardār*, *bā-ḥaṣar*.  
 Careless, *bī-khabar*, *ghāfil*.  
 Carelessness, *ghiflat*, *bī-ihtiyāti*.  
 Caress (to), *navāzish k*:; *navākhtan*.  
 Cargo, *bār*.  
 Carnage, *khūnrizi*.  
 Carnal, *nafsāni*; *jismāni*.  
 Carnation, *mikkak*.  
 Carpenter, *najjār*.  
 Carpet, *qālt*, *qālicheh*: (prayer-carpet) *sajjādeh*.  
 Carpet (to), *fursh n*:  
 Carriage, *kālishkeh*.  
 Carrier, *ḥammāl*.  
 Carrion, *murdār*.  
 Carrot, *zardak*.  
 Carry (to), *burdan* (*bar*); (out), *bi-'amal* (*bi-jā*) *āwardan*: *vafā k*: (promise).  
 Cartridge, *fishang*.  
 Carve, *tarāshīdan*.  
 Cascade, *āb-shār*.  
 Case (box), *śandūq*; *qūtī*, *qāb*,

- dān*: (state), *hālat*, *hāl*, *chigū-nagi*: (in case) *dar sūrat*: (grammar), *hālat*.
- Cash, *naqd*.
- Cashier (to), *ma'zūl kardan*.
- Casket, *qūti*.
- Cast, *andākhīan* (*andāz*), *afkandan*.
- Castle, *qaḥ'eh*, *hiṣn*, *ark* (citadel); *qaṣr* (palace).
- Castrate (to) *ākhteh* (*khaṣi*) *k*: Cat, *gurbek*.
- Catalogue, *siyāneh*, *fihrist*.
- Cataract, *āb-shar*; (in eye) *āb* (*i mūrvarid*).
- Catch (hasp), *chift*.
- Catch (to), *giriftan* (*gir*): (an infectious disease from one), *bū-yi urā giriftan*.
- Caterpillar, *kirm i šad-pā*.
- Catholic (Roman), *katūlik*, *pā-pai*: (universal), *jāmi'*.
- Cattle, *mavāshī*.
- Cauldron, *diḡ*.
- Cauliflower, *kalam i farangi*.
- Causal } (verb), *fi'l i majbūr*.
- Causative } (verb), *fi'l i majbūr*.
- Cause, *sabab*, *mūjib*, *jihat*, *bā'is*, *'illat*.
- Cause (to), *sabab i* (*ān*) *būdan*.
- Caution (to), *khābar dādan*.
- Cavalry, *savāreh*, (*niḡām*).
- Caviar, *tukhm i māhi*.
- Cavil (to), *'itirāz k*:
- Cease (to), *vā istādan*, *bāz istādan* (*az*), *fāriḡ shudan*.
- Cedar, *sarv i āzād*; (red) *kāj*.
- Cede, (to) *taslim n*: *havāleh k*:
- Ceiling *saqf*.
- Celebrate (festival), *nigāh dāsh-tan*. [*dār*.
- Celebrated, *mashhūr*, *mā'rūf*, *nām*.
- Celebrity, (fame), *shuhrat*.
- Celerity, *zūdi*, *sur'at*.
- Celery, *karafs*.
- Celestial, *āsmāni*, *samāvi*, *minari*.
- Celibacy, *'uzbat*, *tajarrud*.
- Cell *sauma'eh*, *takyeh*, *maqsūreh*.
- Cellar, *arḡamin*.
- Cement, *sarīsh*.
- Cemetery, *qabrīstān*, *gūristān*.
- Censure, *sarzanish*, *maldmat*.
- Censure (to), *maldmat k*: *sārzanish n*:
- Census, *ismnavisi*, *sar-shumārī*.
- Centipede, *hazār-pā*.
- Centre, *mārkaz*; *vasat*; *miyāneh*.
- Centurion, *yūzbāshī*.
- Century, *mi'ah*, (*qarn?*).
- Ceremony, *rasm* (pl. Ar. *rusūm*); *takalluf*.
- Certain *yaqīn*. *muhaggaq*; (a certain person), *fulān shakhs*, *shakhsī*.
- Certainly, *albatteh*, *fi'lhaqqeh*, *fi'lwaqic*.
- Certainty, *yaqīn*, *tayaqqun*.
- Certificate (School), *tasdiq-nāmeḡ*; (diploma), *ijāzeh-nāmeḡ*; (recommendation) *sifārish-nāmeḡ*.
- Chaff, *sabūs*: (joking) *mizāh*, *shūkhi*.
- Chain, *zanjir*, *silsileh*: (of mountains), *silsileh* (*rishteh*)-*yi kīlīhā*.
- Chair, *ṣandālī*.
- Chalk, *gil i safīd*.
- Chamber, *utāq*, *hujreh*.
- Change, *tabdīl*, *taghyir*: (small money) *pūl i khurdeh*.
- Change (to), *badal k*: *'avaz k*: *tabdīl n*; *k*: *tughyir dādan*: (money), *khurdeh k*:
- Chapel, *'ibadat-gāh*, *'ibadat-khāneh*.
- Chapter, *bāb*, *faṣl*.
- Character (written), *khatt*; (quality), *khaṣlat*; *kaifiyyat*, *chi-gūnagi*; (good) *abrū*, *shuhrat*.
- Charcoal, *zughāl*.
- Charge, *ḡamleh*, *yūrish*: (accusation) *shikāyat*: (custody), *amānat*, *havāleh*.
- Charge (to), (entrust), *sipurān*, *havāleh k*: (a gun) *pur k*:
- Chargé d'Affaires, *nāib i sifarat*.
- Charm, *ḡilism*, *ta'vīz* (on paper).
- Chase, *shikār*.
- Chaste, *pākdāman*, *'afīf*, *tāhīr*, *parhīzkār*.
- Chastity, *'iffat*, *'aṣmat*.
- Chatter (to), *pur guftan*.
- Cheap, *arḡān*, *kambahā*.
- Cheapness, *arḡānī*. *qallub n*:
- Cheat (to), *fīrīstān* (*fīrib*), *ta-*

- Cheek *rukḥ, rukhsāreh, sūrat*.  
 Cheerful, *khruṣh va khurram, khushraq, shād*.  
 Cheerfulness, *masarrat, shādī, surūr, shādmānī*.  
 Cheese, *panīr*.  
 Chemise, *qumīṣ*.  
 Cheque, *barāt*.  
 Cherry (black), *ālūbālū (red); gīlās*.  
 Chess, *shatranj*.  
 Chest (box), *ṣandūq*; (breast) *sinēh*.  
 Chestnut, *shāh bālūt*: (colour) *kuran*.  
 Chew (to), *javidan*.  
 Chicken, *jūjeh*.  
 Chief, *muqaddam*; (noun); *rais, pīshvā*: (of nomads) *ilkhānī*.  
 Chiefly, *ghāliban, aghlab*.  
 Child, *bachchēh, tīfl* (pl. Ar. *atfāl*).  
 Childbirth, *vaz' i haml*.  
 Childhood, *tufūliyyat*.  
 Chimney, *dūdkaṣh*.  
 Chin, *chāneh, zanakḥ*.  
 China, *Chin*.  
 Chintz (European), *chīt* (Persian); *qalamkār*.  
 Chisel, *ushkīneh*.  
 Choke, *khafēh kardan*.  
 Cholera, *vabā*.  
 Choose, *bar-guzīdan (guzīn), ikh-tiyār k*; *intikhāb n*:  
 Chorus, *band-gardān*.  
 Christ, *Masīh*.  
 Christian, *masīhī, 'Īsavi*.  
 Christianity, *din i masīhī*.  
 Christmas, *'aid i milād (i Masīh)*.  
 Chronicles, *tavārikh* (pl. Ar. of *tarikh*).  
 Chronicler, *muvarrikh*.  
 Church (assembly), *kaltsā*: (building) *'ibādat-gāh, 'ibādat khāneh*.  
 Cigar, *sigār*: (-case), *qāb i sigār*.  
 Circle, *dātreh*.  
 Circular, *gird, mudavar*.  
 Circulate (to), *intishār dādan* (trans): *intishār yāftan* (intr.): (money) *ravāj dāshtan*.  
 Circumcise (to), *khitneh n*: *makhtūn s*:  
 Circumcision, *khitneh*.  
 Circumstances, *sūrat, umūr, ḥal*.  
 Cistern, *ḥauz*: *āb-anbār*.  
 Citadel, *ark, qal'eh*.  
 Citizen, *shahrī*.  
 City, *shahr*.  
 Civil, *mu'addab, adīb, bā-adab*.  
 Civility, *adab*.  
 Civilisation, *madaniyyat*.  
 Claim, *da'vā', iddī'ā*.  
 Claimant, *mudda'ī*.  
 Clamour, *faryād, shulūk*.  
 Clap hands (to), *chapeh zadan*.  
 Clasp, *sagak, chap o rāst, nar o lās*.  
 Class, *tabaqeh*: *qābil*.  
 Claw, *chang, changāl*.  
 Clay, *gil*.  
 Clean, *pāk*; *pākizēh, ṣāf*.  
 Cleanse (to), *pāk kardan*.  
 Clear (evident), *zāhir, āshkār, rāziḥ*: (bright) *raushan*: (transparent) *shaffāf*.  
 Clear (to), *bar chīdan* (table cloth etc.).  
 Clearly, *āshkārā, rāziḥan*.  
 Cleave (to), *shikāftan* (to split); *paivastan* (to adhere).  
 Clergyman, *kashish*.  
 Clerk, *mirzā*.  
 Clever, *zīrak, zarang, chābuk, bā-hūsh*.  
 Cleverness, *zīraki, zarangi, firāsāt*.  
 Climate, *āb va havā*.  
 Climb (to), *bālā raftan, bar āmadan*.  
 Clinch (to), *parchīn k*: (a nail).  
 Cloak, *bālāpūsh, āb-dast, 'abā, lubbadeh*.  
 Clock, *sā'at i majlisī*.  
 Clockmaker, *sā'at-sāz*.  
 Clod, *kulūkh*.  
 Close, *nazdīk, qarīb*: (narrow) *tang*.  
 Close (to), *bastan (band)*; *mas-dūd s*:  
 Closet, *khālvaṭ khāneh*: (privy), *sar i āb, khālā*.  
 Cloth, *pārcchēh*: (woollen), *mā-hūt*.  
 Clothe (to), *pūshānidan, mulab-bas s*:

- Clothes, *rakht*, *libās*, *pūshāk*.  
 Cloud, *abr*.  
 Cloudy (overcast), *giriftel*, *abr-dār*.  
 Love, *mikhak*.  
 Lover, *shabdar*.  
 Club, *'asā*, *gurz*, *chumāq*.  
 Coach, *kāliskeh*, (*gārī*).  
 Coachman, *kāliskeh-chi*.  
 Coal, *zughāl i sang*.  
 Coalmine, *ma'dan i zughlāl*.  
 Coarse, *kuluft*, *qatūr*; *durusht*.  
 Coast, *kanār*, *sāhil* (Ar. pl. *sa-vāhil*).  
 Coat, *sardārī*, *qabā*: (great coat) *bālāpūsh*.  
 Cobbler, *pinel-dūz*.  
 Cobweb, *tār i 'ankabūt*.  
 Cock, *khurūs*: (of a rifle), *dang*, *pūshneh*.  
 Cock (to, a gun), *pāshneh-yi tu-fang-rā bālā kashidan*.  
 Cocoa-nut, *nārgil*: (*nalgir*, vulg.).  
 Coffee, *qahveh*.  
 Coffin, *sandūq*, *tābūt*.  
 Coin, *sikkeh*.  
 Coin (to), *sikkeh kardan*.  
 Cold, *sard* (adj.): *sardi*, *sarmā* (noun): (to catch cold), *chahideh shudan*, *sarmā khurdan*.  
 Colic, *dard i dil*.  
 Collar (of coat), *yakheh*, *yaqeh*.  
 Collect (to), *jām' k*: *farāham āvardan*.  
 Collection, *majmū'eh*, *majma'*.  
 College, *madrasah*.  
 Collyrium, *surmeh*.  
 Colour, *rang*, *laun* (Ar. pl. *al-vān*).  
 Coloured, *rangin*, *mulavvan*.  
 Colt, *kurreh*.  
 Column, *sutūn*: (in book), *jad-val*.  
 Comb, *shāneh*.  
 Comb (to), *shāneh kardan*.  
 Combat, *mujādaleh*, *muqātaleh*, *jang*.  
 Come (to), *āmadan* (*āy*), (-to pass), *bi-vāqū' paivastan*, *vāqī' sh*.  
 Comet, *sitāreh-yi dumbāleh-dār*.  
 Comfort, *tasalli*, *dil-āsāi*: *āsāyish*.  
 Comfort (to), *tasalli dādan*.  
 Comforter, *tasalli dihandeh*.  
 Command, *hukm*, *amr*, *farmān*, *farmāish*: *vāsiyyeh*.  
 Command (to), *hukm k*: *amr n*: *farmān d*: *farmūdan* (*farmāy*).  
 Commander (in-chief), *sardār*, *amīr-nizām*, *sipah-sālār*; *lash-karkash*.  
 Commence, *binā n*: *shurū' k*: *āghāz n*: *giriftan*.  
 Commentary, *tafsir*, *sharh*.  
 Commentator, *mufasssir*.  
 Commerce, *tijārat*.  
 Commercial, *tijārati*.  
 Commit (entrust), *sipurdan* (*sipār*), *amānat k*: (do), *murtakib i* (*bar*)-*shudan*.  
 Common, *'amm*; *'ammeh*: (-people), *'avvāmū'n nās*.  
 Commonly *'umūman*.  
 Communion, *rifāqat*, *murāvadat*; *mubāsharat*: (Holy U-), *shirqat i muqaddas*, *'Ashā-y-i Rabbānī*.  
 Companion, *rafiq* (pl. Ar. *ru-faqā*), *sharik*, *hamrāh*.  
 Company (band), *dasteh*, *fauj*.  
 Comparative (degree), *hālat i tafzīl*.  
 Comparatively, *nisbat bi-*; *bī'n-nisbeh*.  
 Compare (to), *muqābaleh k*.  
 Comparison, *muqābaleh*; *tumshil*, *tashbih*.  
 Compass, *parkār*: (mariner's), *qutb-namā*.  
 Compassion, *riqqat*, *shafaqat*.  
 Compassionate, *mushfiq*.  
 Compel (to), *ijbār s*: *ibrām n*: *majbūr n*.  
 Compensate (to), *'avaż dādan*.  
 Compensation, *'avaż*.  
 Compilation, *ta'lif*.  
 Compile (to), *ta'lif k*.  
 Compiler *mu'allif*.  
 Complaint (illness), *marāḡ*: (accusation), *shikāyat*: (to lodge a-), *shikāyat āvardan*, *k*: (*az bar*).  
 Complement, *tatimmeh*.  
 Complete, *kāmil*, *tāmm*, *ītamām*, *kullī*.  
 Completely, *tamāman*, *kullīyya-*

- Complete (to), *bi-itmām rasānīdan*.  
 Completion, *itmām, takmil*.  
 Compliments, *salām, taslīmāt*.  
 Compose (to), (a book), *taṣnif k:; n: (arrange) tartīb dādan, murattab s:*  
 Composed (made up of), *murakkab*.  
 Composer, *muṣannif* (author).  
 Composition (book), *taṣnif*.  
 Comprehend (to), *fahmīdan, idrāk n:*  
 Comprehension, *fahm, idrāk*.  
 Comprised (to be), *shāmil i bar*.  
 Compulsion, *ijbār, ibrām*.  
 Compute (to), *hisāb k:; shamurdan*.  
 Comrade, *rafiq*.  
 Conceal, *pūshīdan; panhān k:; dāshtan; makhfi s:*  
 Conceive (to), *muṣavvar n: dar raḥīm qarar giriftan*.  
 Concerning *dar bāb, dar bāreh, dar haqq, dar khushūṣ*.  
 Conciliation, *muṣālaḥeh*.  
 Concise, *mukhtaṣar*.  
 Conclude, *bi-anjam rasānīdan, tamām k:*  
 Concord, *muwāfaqat, ittihād*.  
 Condemn (to), *fatwa' dādan bar*.  
 Condescension, *ta'wūz*.  
 Condition, *ḥāl, ḥālat; (stipulation), shart (Ar. pl. shurūt, sharāi')*.  
 Conduct (behaviour), *raftār, sulūk, 'amal: (management), riyāsat; (guidance) hidāyat, rāhbārī, rāhnāmāi*.  
 Conduct (to lead), *rāhnāmāi k:*  
 Confederacy, *sāzish; mu'ahadeh*.  
 Confess (to), *iqrār n:; i'tirāf k:*  
 Confide (to, in), *i'tiqād k:; i'timād n: bar*.  
 Confidence, *i'tiqād, i'timād*.  
 Confidential (ly), *mahramāneh*.  
 Confines, *ḥadd (Ar. pl. hudūd), sarḥadd, suḡhūr (Ar. pl.), aqṣā'*.  
 Confirm (to) *ṣābit k:; isbāt, n: taqviyyat n:*  
 Confirmation, *isbāt, taqviyyat: (religious ceremony), taqabbul i 'ahd*.  
 Confiscate (to), *ṣabt k:*  
 Conformity (in), *bar vifq, bar tībq, muvāfiq, mutābiq*.  
 Confound (to), *bar ham zadan (zan)*.  
 Confusion, *parishānī, sargardānī*.  
 Confute (to), *radd n: mujāb s:*  
 Congratulate (to), *tabrik n: tahniyyat k:*  
 Congratulation, *mubārīkbādi, tahniyyat*.  
 Congregate (to), *jum' shudan (intr.): jam' k: (trans.)*.  
 Congregation, *jamā'at*.  
 Conjecture (to), *ḥads zadan*.  
 Conjecture, *qiyās, mazanneh, ḥads*.  
 Conjugate (to), *ṣarf k*.  
 Conjugation, *taṣrif*.  
 Conjunction (grammar), *'aṭf*.  
 Conjurer, *jādūgar, saḥḥār, saḥīr*.  
 Connexion, *vaṣl, ittisāl, 'alāqeh, nisbat*.  
 Connive (to, at), *chashm-pūshī n:; ighmāz k: (az)*.  
 Conquer (to), *maftīh s:; ṣafar yaftan, ghalabeh yaftan, ghālib āmadan*.  
 Conqueror, *muẓaffar, ghālib*.  
 Conscience, *zamīr, insāf*.  
 Consecrate (to), *tagdīs n:*  
 Consecutive, *mutavālī; mutavātir: pai dar pai*.  
 Consent, *rizā*.  
 Consent (to), *rizā dādan, qabūl k:*  
 Consequence, *natijeh (Ar. pl. natāij)*.  
 Consider (to), *fikr (tafakkur, ta'ammul) k: (dar)*.  
 Consist (to, of), *shāmil bar būdan*.  
 Consolation, *tasallī*.  
 Conspicuous, *bāhir, mashhūr*.  
 Conspiracy, *sāzish, vifāq*.  
 Construct, *banā n:; sāklitan (saz)*.  
 Consul, *qūnsal*.  
 Consulate, *qūnsal-khāneh*.  
 Consult (to), *mashvarat k: bā: mashvarat khpūstan az*.  
 Consultation, *mashvarat, mushāvareh*.  
 Contagion, *sarāyat*.

- Contagious, *sārī*, *musrī*.  
 Contain (to), *gunjāish dāshtan*.  
 Contemplation, *taṣavvur*, *tafakkur*, *ta'ammul*.  
 Contemporary, *mu'āṣir*, *hamzamān*.  
 Contempt, *ihānat*, *taḥqīr*.  
 Contemptible, *khṣār*, *past*, *ẓalīl*, *ḥaqīr*.  
 Contented, *rāzi*, *khṣushhāl*, *khṣush-nūd*.  
 Context, *qarīneh*, (Ar. pl. *qarā'in*).  
 Continually, *hamwāreh*, *paivasteh*.  
 Continue (to), *bāqi māndan*.  
 Contraband (goods), *mamnū'āt*.  
 Contradict (to), *radd k*; *bar zidd guftan*.  
 Contrary, *zidd*, *khilāf*, *bar 'aks*.  
 Controversy, *bahs*, *mubāḥiṣeh*.  
 Convenient, *munāsib*, *shāyisteh*.  
 Convent, *dair*: (of darvishes), *khānqāh*.  
 Conversation, *guftugū*, *ṣuḥbat*, *takallum*.  
 Converse (to), *guftugū*, *k*; *ṣuḥbat k*.  
 Convert, *naumurīd*, *jadīd*.  
 Convey (to), *āvardan* (*āvar*, *ār*), *rasānidan*.  
 Convict (to), *mulzam s*.  
 Cook, *āshpaz*.  
 Cook (to), *pukhtan* (*paz*).  
 Cool, *khunuk*.  
 Copper, *mis*.  
 Copy, *naql*, *nuskheh*: (exercise), *mashq*.  
 Cord, *rīsmān*.  
 Corkscrew, *pich*, *shisheh-gushā*.  
 Corn, *ghalleh*.  
 Corner, *gūsheh*, *kunj*.  
 Corpse, *lāsh*.  
 Correct, *durust*, *ṣaḥīḥ*.  
 Correct (to), *islāḥ n*; *taṣḥīḥ k*.  
 Correspondence, *murāsadeh*.  
 Corrupt, *fāsid*, *kharāb*.  
 Corrupt (to), *kharāb k*; *ifsād n*.  
 Corruption, *fāsād*: *fanā*.  
 Cost, *qaimat* (*qimat*) *makhārij* (expenses).  
 Cost (to), *arīdan*.  
 Cottage, *kappār* (vulg. *chappar*) *kulbch*.  
 Cotton, *panbeh*.  
 Cough, *surfeh*.  
 Cough (to), *surfeh k*.  
 Council, *shūrā*, *majlis*.  
 Counsel, *mashvarat*.  
 Counsellor, *mushīr*.  
 Count (to), *shamurdan* (*shamār*), *hisāb k*.  
 Countenance, *rūy*, *ṣūrat*, *chūreh*.  
 Counterfeit, *sākhtagi*: *qullābi*.  
 Counterpane, *lahāf*.  
 Countless, *bishamār*.  
 Country (not town), *bulṭkat*, *dihāt*: (region), *mulk*, *kishvar*, *bilād*, *diyār*, *mamlakat*.  
 Couple, *juft*.  
 Courage, *dīliri*, *shujā'at*.  
 Courageous, *dīlir*, *shujā'*.  
 Courier (foot), *qāsid*: (mounted) *chāpār*.  
 Court, *dargāh*; *mahkamah*: (-yard), *ṣāhn*, *ḥayāt*.  
 Courteous, *bā-adub*, *adīb*.  
 Courtesy, *adab* (Ar. pl. *ādāb*), *mudārāt*.  
 Cousin, *'ammū* (-'amm)-*zādeh*, *khāl-zādeh*.  
 Covenant, *'ahd* (pl. Ar. *'uhūd*), *mu'ahadeh*.  
 Cover, *pūshish*, *sarpūsh*: *ghilāf*: *jild* (of book).  
 Cover (to), *pūshidan*; *pūshōnidan*.  
 Covet (to), *tama' k*.  
 Cow, *gāv*, *gāv i mādeh*.  
 Coward, *bidīl*, *kamdīl*.  
 Cowardice, *kamdīl*, *bidīlī*.  
 Crab, *kharchang*.  
 Cradle, *gahvāreh*.  
 Crawl (to), *khazīdan*, *ghazīdan*.  
 Cream, *sar i shīr*.  
 Create (to), *āfarīdan*, *khālq n*.  
 Creation, *āfarīnish*, *paidāish*, *khilqat*.  
 Creator, *āfarīnandeh*, *khālīq*, *Bari*.  
 Creature, *makhluq* (Ar. pl. *makhluqāt*), *khālīqeh* (Ar. pl. *khalāiq* — of men).  
 Creditor, *ṭalab-kār*.  
 Creed, *qānūn i imān*.  
 Creep, *khazīdan*.  
 Crescent, *hilāl*.  
 Crier, *jārchī*.



- Crime, *janāyeh*.  
 Criminal, *gunāhikār*, *mufsid*.  
 Crimson, *qirmizi*.  
 Cripple, *shal*, *chūlāq*.  
 Crooked, *kaj*, *avaj*.  
 Crop (of field), *hāsil*, *maḥṣūl*:  
 (of bird), *ḥauṣaleh*.  
 Cross, *ṣalīb*.  
 Crow, *kalāgh*.  
 Crow (to), *bāng zadan*.  
 Crowd, *anbūh*, *izdiham*, *gurūh*.  
 Crown, *tāj*: (of head), *farq*.  
 Crucify (to), *maṣlūb s*: *ṣalīb k*:  
 Cruel, *ẓalīm*, *bi-rahm*, *sakht-dil*.  
 Cruelty, *ẓulm*, *bi-rahmī*, *sakht-dili*.  
 Crumb, *khurdeh*, *rizeh*.  
 Crush (to), *khurrd* (narm) *s*:  
 Cry, *bāng*, *faryād*; *ghariv*.  
 Cry (to, aloud), *bāng zadan*, *faryād bar āvardan*: (weep), *giryeh k*: *girstan*.  
 Crystal, *bulūr*.  
 Cucumber, *khiyār*.  
 Cultivate, *zirā'at k*:  
 Cultivated, *ma'mūr*, *ābād*.  
 Cultivation, *zirā'at*, *falāḥat*.  
 Culture, *tarbiyyat*.  
 Cup, *piyāleh*, *jinjan*.  
 Cupboard, *ganjeh*, *dūlābcheh*.  
 Cure, *shifā*, *ilāj*, *mu'alajeh*.  
 Cure (to), *mu'alajeh n*: *shifā k*:  
 Curl, *gisū*, *zulf*.  
 Currants, *kishmish*.  
 Current (adj.), *jāri*; *rāij*, *mu-rarvaj*: (noun), *sail*.  
 Curse, *la'nat*.  
 Curse (to), *la'nat k*: *la'n k*:  
 Cursed, *mal'ūn*, *la'in*.  
 Curtain, *pardeh*, *hijab*.  
 Cushion, *bālish*, *bālin*.  
 Custom, *rasm* (Ar. pl. *rusūm*),  
*'adat*: (tax), *bāj*, *gunruk*.  
 Customhouse, *gunruh-khāneh*.  
 Cut (to), *tafāshidan*, *buridan*,  
*qat' k*:  
 Cypress, *sarv i āzād*.  
 Dagger, *khanjar*.  
 Daily, *harrūzeh*, *rūzineh*; *rūq birūz*.  
 Damage, *ziyān*, *ẓarar*, *nugṣān*.  
 Damage (to), *ẓarar rasānidan*.  
 Damp, *tar*.  
 Damsel, *dukhtar*.  
 Dance, *rags*.  
 Dance, *rags k*: *ragsidan*.  
 Danger, *khatār*.  
 Dangerous, *khatarnāk*, *pur-khatār*.  
 Dare (to), *zahreh k*: *jur'at k*:  
 Dark, *tārik*, *tireh*, *muzlim*.  
 Darkness, *tārikī*, *tiragi*, *zulmat*.  
 Darling, *jān*, *'aziz*, *maḥbūb*.  
 Date, *tārikh*: (fruit), *khurmā*.  
 Dated, *mu'arrakhl*.  
 Daughter, *dukhtar*.  
 Dawn, *sapideh-yi subh*.  
 Day, *rūz*, *yaum* (Ar. pl. *ayyām*).  
 Daybreak, *fajr*.  
 Dazzle, *khireh k*:  
 Deacon, *shammās*.  
 Dead, *murdeh*.  
 Deadly, *muhlik*.  
 Deaf, *kar*: (he is deaf, *gūsh i ā sangin ast*).  
 Dear (price), *girān*: (valuable)  
*girān-bahā*: (beloved), *'aziz*.  
 Dearness, *girāni*.  
 Death, *maut*, *marg*.  
 Debt, *qarz*.  
 Debtor, *bidih-kār*, *qarzdār*, *ma-grūz*.  
 Decay, *fanā*.  
 Decay (to), *kāstan* (*kāh*), *kāhidan*;  
*pūsidan*.  
 Deceit, *farib*, *makr*, *ghadr*, *daghā*,  
*gūl* (vulg.).  
 Deceitful, *faribandeh*, *makkār*,  
*daghābāz*.  
 Deceive (to), *fariflan* (*farib*), *gūl zadan* (vulg.).  
 Decide (to), *taṣmim* (*muṣam-mam*) *k*:  
 Declare (to), *ilām n*: *iṣbāt k*:  
*bar ān būdan*.  
 Decorate (to), *ārāsteh n*: *muzay-yan k*: *zīnat d*:  
 Decoration, *zīnat*, *ārāyish*: *nishān* (order).  
 Decree, *farmān*, *fatvā'*.  
 Decree (to), *farmān d*: *fatvā' d*:  
 Dedicate (to), *tagdīs n*:  
 Deduct (to), *kam k*:

- Deed, *kār*, 'amal (Ar. pl. *a'māl*); (written), *dastāviz*, *qabāleh*.  
 Deem, *dānistān*, *pandāshān*, *ingāshān* (-*gār*).  
 Deep, 'amīq.  
 Deer, *āhū*.  
 Defeat, *shikast*.  
 Defeat (to), *shikast dādun*.  
 Defence, *hifūzat*, *hifz*, *panāh*, *himāyat*.  
 Defend (to), *hifz k:*, *mahfūz k:* (-*dāshān*), *hifūzat n*.  
 Defendant, *mudda'a'* 'alaih.  
 Defer (to), *ta'īq andākhtan*, *ta'khir k:*  
 Defile, *tang-rāh*, *gardan*.  
 Defile (to), *ālūdeh s:*, *najis k:* *nāpāk n:*  
 Defraud (to), *fariftan*, *farib d:*  
 Degree, *darajeh*, *martabeh*.  
 Delay, *tavaqquf*, *dirang*, *dafcu'l-vagt*.  
 Delay (to), (trans.), *ta'īq andākhtan*, *ta'khir k:* (intr.), 'aqab *uftādan*, *dir āmadan*.  
 Delicious, *lazīz*, *purlazizat*.  
 Delight, *lazzat*; *surūr*, *khurushī*, *khurramī*.  
 Deliver (to, up), *taslim k:* (save), *rihānidān*, *rihāi dādan*, *najāt dādan*.  
 Deliverance, *rihāi*, *najāt*.  
 Deluge, *tūfān*.  
 Demand, *talab*, *iddi'a*, *iqtizā*.  
 Demand (to), *talab n:*, *iddi'a, k:*  
 Demon, *div*, *jinn*, *shaitān* (Ar. pl. *shayātīn*); *ghūl*.  
 Den, *ghār*, *maghāreh*.  
 Denial, *inkār*.  
 Dense, *kasif*.  
 Dentist, *dandān-sāz*.  
 Deny (to), *inkār k:*.  
 Depart (to), *ravāneh shudan*.  
 Departure (death), *rihlat*.  
 Depose (to), *ma'zūl k:* (give evidence), *shahādāt dādan*.  
 Deposit, *amānat*  
 Deposit (to), *amānat k:*, *sipur-dān* (*sipār*).  
 Depraved, *fāsid*, *kharāb*, *bad-akhlaq*.  
 Deprive (to), *mahrūm gardānī-*
- Depth, 'umq: *tah* (bottom of sea).  
 Deputy, *nāib*, *qāim-maqām*.  
 Derision, *istihzā*, *maskhareh*, *ta-maskhur*.  
 Descend (to), *pāin āmadan*, *farūd āmadan*, *farū raftan*, *nāzil shudan*.  
 Descendants, *nasl*, *awlād* (Ar. pl. of *valad*).  
 Descent (origin), *nizād*, *nasab*.  
 Describe (to), *bayān, k:* *tausif n:*  
 Description, *bayān*, *tausif*.  
 Desert, *biyābān*, *dasht*, *saḥrā*.  
 Desert (to), *vā guzāshān*, *tark k:*  
 Deserve (to), *lāiq i (ān) būdan*, *mustahāqq būdan* (of a good thing): *mustawjib būdan* (of punishment).  
 Deserving, *lāiq*, *suzāwār*, *mustahāqq*: *mustawjib*; *qābil*.  
 Design, *irādeh*, *maqṣūd*, *murād*, *qaṣd*.  
 Desire, *ārzu*, *khvāshish*, *maīl*, *right-bat*.  
 Desire (to), *khvāshān* (*khvāsh*), *mushtaq būdan*.  
 Desirous, *mushtaq*, *ārzumand*, *rāghib*.  
 Desist (to), *bāz istādan* (az).  
 Despair, *nā-umidi*, *ya's*.  
 Despair (to), *nā-umid shudan*, *ma'yūs sh:*  
 Despatch (letter), *navishteḥ*.  
 Despatch (to), *firistādan*, *irsāl n:*  
 Despise (to), *haqir shamurdan*, *tahqir n:*  
 Despotism, *bīl istiqlāl*.  
 Destiny, *qadar*, *qazā*, *qismat*, *bakht*.  
 Destroy (to), *nist va nābūd k:*, *ma'dūm sakhtan*, *munhadim s:* *kharāb k:*  
 Destruction, *halākat*.  
 Detain (to), *bāz dāshān*.  
 Detest (to), *kirāhat dāshān az*, *nifrat k:*  
 Detestable, *makrūh*, *karīh*.  
 Detriment, *zarar*, *ziyān*, *nugsān*.  
 Devil, *shaitān* (Ar. Pl. *shayātīn*), *Iblis*.  
 Devour (to), *khvurdan*, *bal'īdan*.

- Devout, *muttaqī, dīndār*.  
 Dew, *shabnam*.  
 Dialogue, *guftugū, mukālamah*.  
 Diameter, *qutr*.  
 Diamond, *almās*.  
 Diary, *rūznāmah, (safarnā-meh)*.  
 Dictionary, *lughat*.  
 Die (to), *murdan (mīr), faut sh : , vafat yāftan*.  
 Difference, *tafavut, farq: ikhtilaf*.  
 Different, *mutafarriq, mukhtalif*.  
 Difficult, *mushkil, dushvār, sakht, sa'b. [su'ūbat*.  
 Difficulty, *ishkāl, dushvārī, sakhtī*.  
 Dig (to), *kandan, kāvidan*.  
 Digest (to), *hazm, k : , tahlil k :*.  
 Digestion, *hazm, tahlil*.  
 Dignity, *'izzat, sha'n, jāh, sar-afrāzi; mansab*.  
 Diligence, *diqqat, tarajjuh, ihtimām, sargarmi*.  
 Diligent, *mutavajjih, bā-diqqat, sargarm*.  
 Diminish (trans.) (to), *kam kardan: (intr.), kāhīdan (kāstan), kam shudan*.  
 Dine (to), *shām khurdan*.  
 Dining-room, *sufreh-khāneh*.  
 Dinner, *shām*.  
 Diploma, *ijāzeh-nāmah*.  
 Direction, *taraf, sū, samat, jānib: (guidance), rahnamā, rahbari: (religious), hidāyat: (on letter), 'uncān*.  
 Directly, *al'ān, ilhāl, fauran, f'l'faur*.  
 Director, *mudabbir, ra'is: (spiritual), murshid*.  
 Dirt, *chirk, lajan, kasāfat*.  
 Dirty, *chirkīn, chirk, kasf*.  
 Disagreeable, *nā-pasand, nā-maqbūl*.  
 Disappear (to), *ghāib sh : , nā-padīd gardīdan*.  
 Disappoint (to), *mahrūm s :*  
 Disappointment, *mahrūmiyyat*.  
 Discernment, *tamyiz, fatānat, ba-strat*.  
 Discharge (to), *ikhraj n : , mī'zūl k : (a duty), ada k : , vafa k : (a gun), khālī k :*.  
 Disciple, *shāgird, murīd, talimz (pl. Ar. talāmiz)*.  
 Discipline, *nizām, intizām*.  
 Discord, *ikhtilaf, shiqāq, fitneh*.  
 Discover (to), *daryāft k : , pāidā k :*.  
 Disease, *maraz (Ar. Pl. am-rāz), bīmārī, nākhushī*.  
 Diseased, *mariz, nākhush*.  
 Disgrace, *rusvā, bi-hurmatī, bad-nāmī*.  
 Disgrace (to), *rusvā k : bi-hurmat s :*  
 Disgust, *nifrat, karāhat, bizārī*.  
 Disgust (to), *bizār s :*.  
 Disgusting, *nifrat-angiz, makrūh*.  
 Dish, *zarf (Ar. pl. zurūf), tabaq, bushqab*.  
 Dismiss (to), *ma'zūl k :*.  
 Dismount (to), *furūd āmadan, pāin āmadan*.  
 Disobedience, *nā-farmānī, 'inād, sarkashi*.  
 Disobedient, *nāfarmānburdār, sukhash*.  
 Disperse (to), *parakandeh s :*.  
 Displeased, *āzurdeh, ranjideh*.  
 Dispute, *nizā', mubāhiṣeh, baḥs*.  
 Dispute (to), *nizā' k : , baḥs k :*  
 Dissemble (to), *riyākārī k : , rang rikhtan*.  
 Distance, *masāfat, fāṣileh; dūri*.  
 Distant, *dūr, ba'id*.  
 Distinctly, *ashkāra, vaṣṭhan, zā-hiran*.  
 Distinguish (to), *imtiyāz (tamiz, tamyiz) dādan; tashkīḥ dādan*.  
 Distinguished, *mumtāz*.  
 Distress, *diltangī, gham*.  
 Distribute (to), *taqsim (qismat) k :*  
 District, *nūhiyeh, bulūk*.  
 Disturb (to), *ashūftan (āshūb), maghshūsh s :*  
 Disturbance, *harj o marj, shulūk*.  
 Disturbed, *ashūfteh: mukaddar*.  
 Ditch, *khandaq*.  
 Ditto, *aizan*.  
 Dive (to), *ghūteh khurdan*.  
 Divide (to), *taqsim k : , n :*  
 Divine, *ilāhī*.  
 Divorce, *talāq*.  
 Do (to), *kardan (kun)*.

- Doctor (physician), *ṭabīb, ḥakīm*  
 (Ar. pls. *atibbā* and *ḥukamā*).  
 Doctrine, *ta'lim* (Ar. pl. *ta'alim*,  
*ta'līmāt*).  
 Dog, *sag*.  
 Dogma, *'aqīdeh* (Ar. pl. *'aqā'id*).  
 Doll, *'arūsak*.  
 Dome, *gurbaz, gurbad*.  
 Donkey, *khar, ulāgh*.  
 Door, *dar*.  
 Double, *muzā'af, do muqābil*.  
 Doubt, *shakk* (Ar. pl. *shukūk*),  
*shubheh*.  
 Dough, *khamīr*.  
 Dove, *kabūtar, qumri*.  
 Down, *pā'in, furā(d), zir*.  
 Dragoman, *tarjumān, mutarjim*.  
 Dragon, *aždahā, aždarlā*.  
 Draper, *bazzāz*.  
 Draught, *jur'eh*.  
 Draw (to), *kashidan*.  
 Drawer (of table), *khāneh-y-i*  
*miz*.  
 Drawers, *shalvār, zir-jāmeḥ*.  
 Drawing, *taṣvīr*.  
 Drawing-room, *utāq i did vā*  
*bāzdid*.  
 Dread, *tars, khauf*.  
 Dreadful, *havlānak, ḥā'il, muhib*.  
 Dream, *khayāl, ru'yā*.  
 Dream (to), *khayāl (ru'yā) didun*.  
 Dress, *rakīb, libās, pūshāk*.  
 Dress (to), *pūshidan*.  
 Drill, *mashq i sarbāz*.  
 Drill (to), *mashq kardan*.  
 Drink (to), *khayurdun, āshāmidun*,  
*nūshidan*.  
 Drip (to), *chikidan (chakidan)*.  
 Drive (to), *rāndan*.  
 Drop, *gaṭreh*.  
 Dropsy, *istisqā*.  
 Dross, *durd, filiz*.  
 Drown, *gharq n*.  
 Drug, *davā*.  
 Drum, *ṭabl*.  
 Drunk, *mast*.  
 Drunkard, *sharāb-khayur*.  
 Drunkenness, *mastī*.  
 Dry, *khushk*.  
 Dry (to), (intr.) *khushkidan*:  
 (trans.) *khushkānidan*.  
 Duck, *urdak*.  
 Dumb, *gung, lāl*.  
 Dung, *pahin, zibl*.  
 During, *mā dāmi kih*.  
 Dust, *gard, ghubār*.  
 Duty, *taklif*.  
 Dwell, *māndan, sākin būdan, bi-*  
*sar burdan, nishastan*.  
 Dye, *rang*.  
 Dye (to), *rang zadan*.  
 Dynasty, *silsilah*.  
 Each, *har yak, har yaki*.  
 Eagle, *'uqāb, nasr, qareh qūsh*.  
 Ear, *gūsh*: (of corn), *khūshsh*.  
 Early, *zūd, shubh i zūd*.  
 Earring, *gūshvāreh*.  
 Earth, *zamīn: khāk*.  
 Earthly, *zamīnī, dunyavī, arzi*.  
 Earthquake, *zūzilah, (zālzalah)*.  
 Ease, *āsānī, suhūlat* (repose)  
*ārām, ārāish, rāḥat*.  
 Easily, *bi-āsānī*.  
 East, *mashriq, sharq*.  
 Easter, *'id i Faṣḥ*.  
 Eastern, *mashriqī, sharqī*.  
 Easy, *āsān, sahl*.  
 Eat (to), *khayurdun, tanāvul fur-*  
*mūdan*.  
 Echo, *ṣadā-y-i kāh*.  
 Eclipse (of sun), *inkisāf*: (of  
 moon) *inkhisāf*.  
 Economical, *kam-kharj, ṣarfah-jū*.  
 Ecstasy, *vajd*.  
 Edge (of sword), *qam*: (of lake)  
*lab, kināreh*.  
 Edifice, *'imārat*.  
 Edify (to), *ma'mūr n*:  
 Editor, *muhtamim*.  
 Educate (to), *tarbiyyat k*:  
 Education, *tarbiyyat*.  
 Efface (to), *maḥv k*:  
 Effect, *aṣar, ta'ṣīr*.  
 Effort, *kūshish, sa'ī, jidd va jahd*.  
 Egg, *tukhm (i murgh)*.  
 Egoism, *khayud-parastī*.  
 Either — or, *khayāh — va khayāh*,  
*chih-chih*.  
 Elbow, *mirfaq* (Ar. pl. *marāfiq*).  
 Elders, *mashāikh* (pl. of *shāikh*).  
 Elect (to), *barguzidan, intikhab n*:  
 Electricity, *barqiyyat, alaktisīteh*.  
 Elegant, *nāzūk, qashang*.

- Elements, 'unṣur (Ar. pl. 'anṣ-  
 sir, 'anāsir).  
 Elementary, *ibtidāi*.  
 Elephant, *fil*.  
 Elevate, *afrākhtan*, *afrāshatan*,  
*buland k*:  
 Elevation, *bulandi*, *rif'at*.  
 Eloquence, *fasāhat*, *balāghat*.  
 Eloquent, *fasīh* (Ar. pl. *fusāḥā*),  
*balīgh* (*bulaghā*).  
 Embark, *dar* (*bar*) *kashī nishas-*  
*tan*.  
 Embassy, *sifārat*.  
 Embers, *akhtar*.  
 Embrace, *baghal giriftan*, *dar ā-*  
*ghūsh kashidan*.  
 Emerald, *zumurrud*.  
 Eminent, *mashhūr* (pl. Ar. *ma-*  
*shāhīr*).  
 Emperor, *imparātūr*, *Qaisar*.  
 Empress, *imparātris*.  
 Emphasis, *ta'kid*.  
 Empire, *sultanat*.  
 Empty, *khālī*, *tuhi*.  
 Empty (to), *khālī k*:  
 Employment, *kārobār*, *shughl*,  
*'amal* (pl. Ar. *a'māl*).  
 Enamel, *minā*.  
 Enamoured, *bi-'ishq* (*muḥabbat*)  
*giriftār*.  
 Encamp (to), *khaimah* (*chādūr*,  
*urdū*) *zadan*.  
 Enchanter, *jādūgar*, *sāhir*.  
 Enchanting (charming), *dil-ārīz*,  
*dil-rabā*.  
 Enchantment, *jādūgari*, *sihr*.  
 Enclose (to), *iḥāteḥ k*: (in letter),  
*maḥfūf n*: *laḥḥan firistādan*.  
 Enclosure, *ḥayāt*, *iḥāteḥ*: (in  
 letter), *maḥfūf*.  
 End, *sar*, *ākhir* (Ar. pl. *avākhir*),  
*anjām*, *intihā*, *nihāyat*.  
 End (to), *anjāmīdan* (intr.): *bi-*  
*anjām rasānīdan* (trans.).  
 Endeavour, *kūshish*, *sa'ī*, *jidd va*  
*jahd*, *ijtihād*.  
 Endeavour (to), *kūshīdan*, *kūshish*  
*(sa'ī etc.) k*:  
 Endless, *bi-pāyān*, *bi-intihā*, *bi-*  
*nihāyat*.  
 Endurance, *tāqat*, *taḥammul*.  
 Endure (to), *taḥammul n*:  
 Enemy, *dushman*, *khaṣm* (Ar. pl.  
*khusūm*, *khusmān*).  
 Engaged, *mashghūl*.  
 Engagement, *mashghūliyyat*, *ish-*  
*tighāl*; *giriftāri*.  
 Engine, *māshīn*.  
 Engineer, *muhandis*.  
 English, *inglisī*.  
 Enigma, *mu'ammā*.  
 Enjoy (to), *tamattu' burdan* (*az*).  
 Enjoyment, *tamattu'*, *tafarruj*.  
 Enlarge, *vus'at dādan*.  
 Enlist (troops), (to), *jam'āvari n*:  
 Enmity, *dushmanī*, *'adāvat*, *mu-*  
*khaṣamat*.  
 Enough, *bas*, *kāfi*.  
 Enquire (to), *pursīdan*, *taftish*  
*(tafaḥḥus) n*:  
 Enquiry, *su'al*, *pursish*, *taftish*,  
*tafaḥḥas*.  
 Enraged, *khashmnāk*, *ghaḥabnāk*.  
 Enter (to), *dar āmadān*, *dakhil*  
*shudan*.  
 Entire, *kāmil*, *tamām*, *tamm*.  
 Entirely, *tamāman*, *kullīyyatan*.  
 Entreat (to), *iltimās k*: (*nazdi*):  
*istid'ā n*: (*az*).  
 Entry, *dukhlūl*.  
 Envelope, *pākat*, *lifāfeh*.  
 Envious, *ḥasūd*, *rashkin*.  
 Environs, *navāhi* (pl. of *nāhiyyeh*),  
*atraf* (pl. of *taraf*).  
 Envy, *ḥasad*, *rashk*.  
 Equal, *barābar*, *musāvi*.  
 Erect (to), *bar pā k*: *afrāshatan*:  
*banā n*:  
 Err (to), *ishtibāḥ k*: *gumrah sh*:  
 Error, *ishtibāḥ*, *sahv*: *ghalat*.  
 Escape, *rastagārī*, *rihāi*, *najāt*.  
 Escape (to), *rihāi yāftan*, *rastu-*  
*gār shudan*.  
 Especially, *khusūsan*, *makhṣūsan*.  
 Essence, *jauhar*; *'ain*; *ḡāt*: *'araq*.  
 Establish (to), *ḡabīṭ k*: *iḡbāt n*:  
*bar qarār n*: (a school) *jāri*  
*sākhtan*, *ijrā n*:  
 Established, *muqarrar*, *bar qarār*,  
*pāyadār*, *mu'ayyan*.  
 Estate, *nisāb*.  
 Esteem (to), *muhtaram dāshatan*,  
*mukarram dāshatan*; (deem), *sha-*  
*murdan*, *dānistan*, *ingāshatan*.

- Et caetera (etc.), *va ghaireh*, (alakh).
- Eternal, *sarmadi*, *samadi*, *jāvidāni*, *jāvid*: (without beginning), *azalī*; (without end) *abadī*.
- Eternally, *tā abadu'lābād*.
- Eternity (without beginning), *azal*, *azaliyyat*; (without end) *abad*, *abadīyyat*, *baqā*, *khuld*.
- Ethics, *akhlaq*.
- Etiquette, *takallufāt*, *adab*, *mu-dārāt*, *nishast va barkhāst*.
- Etymology, *ishṭiqāq*.
- Eucharist, 'Ashā-yi *Rabbānī*.
- Eunuch, *khūṭjeh* (-yi *surā*), *āghā*.
- Europe, *Farangistān*, *Urūp*, *Urūpā*.
- European, *Farangi*.
- Evangelical, *injīlī*.
- Evangelist, *Injil-navis*.
- Even, *barābar*: (conj.) *ham*.
- Evening, *shām*.
- Event, *vāq'eh* (Ar. pl. *vāqā'ī*), *hādīseh* (Ar. pl. *hācadī's*), *mā-jarā*.
- Ever, *hargiz*; (always), *hamisheh*, *harvaqt*, *hamvāreh* (*auqāt*); (for ever) *tā bi-abad* (*u'lābād*).
- Everlasting, *jāvid*, *jāvidāni*, *abadī*, *sarmadi*.
- Every, *har*, *har yak*, *har kudām*.
- Everywhere, *har jā*, *hamēh jā*.
- Evidence, *shahādāt*, *gavāhi*.
- Evident, *zāhir*, *āshkar*, *padīd*.
- Evidently, *zāhiran*, *āshkāra*.
- Evil (adj.), *bad*, *bad-akhlaq*, *kharāb*: (noun), *badi*, *kharābī*: *balā*.
- Ewer, *āftābeh*.
- Exaggerate (to), *mubālagheh k*:.
- Exaggeration, *mubālagheh*.
- Exalt (to), *i'ālā n*:; *afrahkhtun*; *sarāfrāz n*:
- Exaltation, *i'lā*, *sar-afrazī*.
- Examination, *taftish*, *tafahhus*: (of candidates), *imtiḥān*: (to pass an —) *dar imtiḥān pasand āmadan*.
- Examine (to), *taftish* (*tafahhus*) *k*: *imtiḥān kardan*.
- Example, *maṣāl* (Ar. pl. *amṣāl*): *namūneh*.
- Exceedingly, *bi-nihāyat*, *bi-nihāyat*, *bi-ghāyat*.
- Excel, *sibqat burdan* (bar).
- Excellence, *fazīlat*.
- Excellency, *janāb i 'ālī*.
- Excellent, *afzal*, *a'lā'*, *ahsan*.
- Except, *magar*, *juz*, *ghair az*.
- Exception, *istiṣnā*.
- Exchange, *badal*, 'avaż: (money) *ṣarf*.
- Exchange (to), 'avaż *k*:; *mubā-daleh n*:
- Excite (to), *bar angikhtan*, *tah-rik n*:
- Excitement, *harj o marj*.
- Excuse, 'użr, *i'tizār*; *ma'ẓirat*.
- Excused, *ma'zūr*.
- Executioner, 'jallād, *mlr-ghaṣab*.
- Exercise, *mashq*.
- Exile, *nafi-yi balad*.
- Existence, *hastī*, *vujūd*.
- Existent, *maujūd*.
- Expect (to), *intiẓār kashidan*, *muntazir* (*mutarassid*) *būdan*, *tavaqqu' dāsthan*.
- Expectation, *tavaqqu'*, *intiẓār*.
- Expel, *birūn k*:; *ikhrāj n*: *rāndan*.
- Expend (to), *kharj k*:; *ṣarf n*:
- Expense, *kharj*, *makharij*.
- Experience, *tajribeh*, *klūbrat*.
- Experienced, *kār-uzmūdeh*, *kār-dideh*, *amūkhteh*, *pukhteh*.
- Expiation, *kaffāreh*.
- Explain (to), *bayān k*:; *sharḥ n*:
- Explanation, *bayān*, *tafsīl*, *sharḥ*: (of a dream) *ta'bīr*.
- Explicit, *mubin*.
- Export (to), *bi-kharij burdan* (*firistādan*).
- Exposition, *izhār*.
- Expressly, *makhṣṣan*, *khuṣṣan*, 'amdan.
- Expulsion, *ikhrāj*.
- Extend, *darāz k*:; *vus'at dādan*.
- Extent, *vus'at*; *andāzeh*.
- Exterior, *kharīj*, *birūnī*.
- Exterminate, *istiṣāl k*: *az bīkl bar kandan*.
- Extinguish, *nishāndan*, *ifā dā-dan*, *khāmūsh k*: (*kushtan*).
- Extraordinary, *fauqu'l'ādāt*.
- Extremely, *bi-nihāyat*, *bi-ghāyat*.

Eye, *chashm*: (of needle) *sūrakh*.  
 Eyebrow, *abrū*.  
 Eyelash, *mužeh*, *mužgān*.  
 Eyelid, *pīlk*.

Fable, *qisṣeh*, *afsāneh*, *hikāyat*.  
 Face, *rūy*, *chuhreh*, *šūrat*.  
 Facing, *muqābil*, *rū bi-rū-yi*.  
 Fact, *haqiqat*: (in fact), *fi'lha-qiṣṣeh*.

Factory, *kārkhāneh*.  
 Fade (to), *pažmurdan*.  
 Faint, *kamzūr*, *za'if*.  
 Faint (to), *ghash k:*, *bi-hūsh shudan*.

Fairy, *pari*.  
 Faith, *īmān*: (religion) *mažhab*, *dīn* (pl. Ar. *adyān*): (fidelity), *vafā*, *sadāqat*.

Faithful, *vafādār*, *bā-vafā*, *amīn*.  
 Faithless, *bi-vafā*, *namak-ḥarām*.  
 Falcon, *bāz*, *qūsh*: *shāhin*.

Fall, *suqūt*. [*dan*.]

Fall (to), *uftādan*, *zamin khur*.  
 False, *durūgh*, *kāzib* (Ar. pl. *kāzabeh*); (coin), *qalb*, *qallābi*, *maghshūsh*.

Falsehood, *durūgh*, *durūghi*, *kizb*.

Fame, *avāzeh*, *shuhrat*.

Family, *'iyāl*, *khānvādeh*, *khānadan*; *aulād* (pl. of *valad*) *atfāl* (pl. of *tuft*), *'iyāl va atfāl*.

Famine, *qaht*, *qaḥṭi*, *girāni*.

Famous, *mašhūr* (pl. *mašāhīr*), *nāmdār*.

Fan, *bād bi-zan*.

Fanatical, *muṭa'assib*.

Fanaticism, *ta'assub*, *'asabiyyeh*.

Fancy, *gamān*, *vahm* (pl. *auhām*), *tavāhhum*, *khuyāl*.

Fancy (to), *gamān burdān* (*kar-dan*), *khuyāl k:*

Far, *dūr*, *bā'id*.

Farewell, *vidā'*, *khudā-ḥāfizi*.

Farrier, *na'iband*.

Farsighted, *dūr-bin*, *pish-bin*, *basir*.

Fashion, (custom), *'adat*, *rasm* (pl. Ar. *rusūm*).

Fast, *tund-rau*, *zūd*: (firm) *muḥkam*: (noun), *rūzeh*, *ṣaum*.

Fast (to), *rūzeh giriftan*.

Fat, *farbil*: (noun) *pīh*.

Fatal, *mulīk*.

Fate, *qadr*, *qazā*, *qismat*.

Father, *pidar*, *valīd*.

Fatigue, *khastagī*.

Fault, *'aib* (Ar. pl. *'uyūb*) *quṣūr*, *naqs*, *taqsir*.

Favour, *luṭf*, *ṭarafgīrī*.

Favorite, *marghūb*.

Fear, *tars*, *khawf*, *bim*, *bāk*, *vah-shat*, *haibat*.

Feast, *ziyāfat*, *bazm*, *mihmāni*: (festival), *'id* (*'aid*).

Feather, *par*.

February, *shabāt*, *farvārī*.

Feeble, *za'if*, *kam-zūr*.

Feed (to), *khvuranīdan*, *charānīdan*: (intr., to graze), *charīdan*.

Feel (to), *ihsās kardan*.

Feeling, *hiss* (Ar. pl. *aḥsās*).

Felt (cloth), *namad*.

Female, *mādeh*.

Feminine, *mu'annaṣ*.

Ferocious, *vahshī*, *darandeh*.

Ferry, *guzar-gāh*.

Fertile, *burūmand*, *bārvar*.

Fertility, *burūmandī*.

Festival, *'id* (*'aid*).

Fetlock, *pay*.

Fetters, *pā-band*, *kundeh*.

Fever, *tab*.

Few, *kam*, *andak*, *qalīl*.

Fidelity, *vafā*, *vafādārī*.

Field, *mazra'eh* (Ar. pl. *mazārī'*), *kishtār*, *mīlk*, (Ar. pl. *amlāk*):

(of battle), *ma'rakeh*, *maidān*: *jang*.

Fierce, *tund*: *darandeh*.

Fiery, *atashīn*.

Fig, *anjīr*.

Fight, *nizā'*, *munāza'eh*: *jang*, *muqātaleh*.

Fight (to), *nizā' k:* *jang k:*, *jangīdan*.

Figurative, *majāzī*.

Figure, *'adad*, *raqam* (Ar. pls. *a'dad*, *arqām*): *shikl*, *šūrat*, *shakhs*.

File, *sūhān*.

Fill (to), *pur k:* *mamluvv s:*

Filth, *kasāfat*, *chirk*, *najāsāt*, *lajan*, *nāpakī*.

- Filthy, *kastf*, *chirk*, *chirkin*, *najis*, *nāpāk*.  
 Finally, *ākhiru'lamr*, *alqisseh*.  
 Find (to), *yāftan*, *daryāft k:*, *paidā k:*.  
 Fine, *nāzūk*, *bārik*: (noun), *jur-māneh*.  
 Finger, *angusht*.  
 Finish (to), *anjāmānidan*, *bi-an-jām rasānidan*, *tamām k:* *bi-it-mām rasānidan*.  
 Fire, *atash*.  
 Fireplace, *ujāq*, *bukhari*.  
 Firewood, *kizum*, *himeh*.  
 Fireworks. *atashbāzi*.  
 Firm (noun), *sharakat*, (adj.), *ustuvār*, *muhkam*.  
 First, *avval*, *nakhust*.  
 First-born, *nakhust-zādeh*.  
 Firstfruits, *naubar*.  
 Fish, *māhi*.  
 Fish (to), *šaid i māhi k:*.  
 Fisherman, *māhigir*.  
 Fist, *musht*.  
 Fit, *munāsib*, *shāyisteh*, *sazāvār*.  
 Fit (to), *farākhpur* (*munāsib*) *būdan*.  
 Fix (to), *šabt k:*, *našb k:*, *ta'yin n:*.  
 Fixed, *mu'ayyan*.  
 Flag, *bairāq*, *'alam*, *ra'yat*, *livā*.  
 Flame, *zabāneh*, *shu'leh*.  
 Flat, *musavi*, *barābar*, *hamvār*.  
 Flattery, *tamalluq-gūi*, *chāptūsi*.  
 Flatterer, *chāptās*, *tamalluq-gūy*.  
 Flavour, *mazeh*, *zauq*.  
 Flay (to), *pūst kandan*.  
 Flea, *kahk*.  
 Flee (to), *gurikhthan* (*guriz*), *sirār k:*.  
 Fleece, *pashm*.  
 Fleeting, *fānl*, *nā-pāyadār*.  
 Flesh, *gūsh*.  
 Flight, *sirār*.  
 Fling (to), *andākhtan* (*andāz*), *afkandan*.  
 Flint, *sang i chaqmāq*.  
 Flock, *rameh*, *galleh*.  
 Flog (to), *tāziyāneh zadan*.  
 Flood, *tūfan*: *sailāb*; *sa'il*.  
 Flour, *ard*.  
 Flourish, *kām rāndan*.  
 Flow (to), *jāri shudan*.  
 Flower, *gul*.  
 Flower-pot, *guldān*.  
 Flute, *nai*.  
 Fly, *magas*.  
 Fly (to), *paridan*, *parvāz k:*,  
 Foal, *kurreh*.  
 Foam, *kaf*.  
 Fodder, *'akif*.  
 Fog, *mih*.  
 Fold (for cattle), *āghil*, *hazireh*.  
 Fold (to), *tah k:*.  
 Follow (to), *pairavi k:* *mutaba-'at n:* *'aqab uftādan*.  
 Follower, *mutabā'*.  
 Folly, *himāqāt*, *ablāhi*.  
 Food, *ghizā*, *khpurak*, *qūt*, *ta'am*.  
 Fool, *ahmaq*, *ableh*.  
 Foot, *pāy*.  
 Footstep, *qadam* (Ar. pl. *aqdām*);  
 (mark) *ašar* (Ar. pl. *āšār*).  
 Footstool, *pāy-andāz*.  
 For, *barayi*, *az bahri*, *bi-jihat i:*  
*bi-khātir i*.  
 Forbid (to), *man' k:* *qadaghan k:*.  
 Force (to), *majbūr s:*, *ijbār n:*.  
 Ford, *guzargāh*, *ma'bar*.  
 Forehead, *pishāni*, *jābin*.  
 Foreign, *gharib* (Ar. pl. *ghurabā*),  
*bigāneh*, *ajnabi:* *khārijī:* (for-  
 eign affairs) *umūr i khārijeh*.  
 Foreigner, *gharib*, *ajnabi*.  
 Forerunner, *pishrau*.  
 Foresight, *bašarat*, *pish-bīni*.  
 Forest, *jangal*.  
 Forgery, *ja'l*, *sākhtaji*.  
 Forget (to), *farāmūsh k:*.  
 Forgetfulness, *surāmūshi*, *nisyān*.  
 Forgive, *'afv k:*, *bakhshidan*: (of  
 God) *amurzidan*.  
 Forgiveness, (Divine), *amurzish*,  
*moghfirat*.  
 Fork, *changāl*.  
 Form, *shikl*, *sūrat*, *ha'at*; *haikal*.  
 Former, *pishin*, *sābiq*.  
 Formerly, *sābiq bar in*, *pishtar*,  
*pish az in*.  
 Formidable, *muhib*, *hauhnāk*.  
 Fornication, *zinā*, *zinakāri*.  
 Forsake, *tark k:*.  
 Fort, *qal'eh* (pl. *qal'ajat*, *qilā'*),  
*hishn*.  
 Forth, *btrūn*.  
 Forthwith, *fauran*, *fi'lfaur*.



- Fortify (to), *mustahkam n: mah-sūn s:*  
 Fortunate, *nik-bakht, kāmran.*  
 Fortune (fate), *bakht, naṣib: (wealth), daulat.*  
 Foul, *nāpāk, najis; fāsīd, shanī, qabīh.*  
 Found (to), *ta'sis n: asās nihādan.*  
 Foundation, *būnyād, asās.*  
 Fountain, *chashmeh, manba' ,yan-bū' (Ar. pl. yanābi').*  
 Fowl, *murg.*  
 Fox, *rūbāh.*  
 Fragment, *pāreh, rizeh, tikkeh (vulg.).*  
 Frame, *chakār-chūbeh.*  
 Fraternal (ly), *barādarāneh.*  
 Fraud, *farīb, makr, daghā.*  
 Free, *āzād.*  
 Free (to), *āzād s: rihā k: vil k: (vulg.).*  
 Freedom, *āzādi.*  
 Freemason, *farāmūshi.*  
 Freeze (to), (intr.) *yakh shudan (trans.) yakh bastan.*  
 Freight, *bār, haml.*  
 French, *Frānseh-i.*  
 Frenzy *jūnūn, divānagi.*  
 Frequently, *bārā, akṣar i auqāt.*  
 Fresh, *tāzeh.*  
 Friday, (*rūzi i*) *jum'eh.*  
 Friend, *dūst, yār, mukhlis.*  
 Friendless, *hi-kas.*  
 Friendly, *dūstāneh.*  
 Friendship, *dūsti.*  
 Fright, *khauf, haul, haibat.*  
 Frighten (to), *tarsānidan.*  
 Fightful, *haulnāk, haibat-angiz, muhib.*  
 Frick, *sistān.*  
 Frog, *qurbāgheh, vazak.*  
 From, *az.*  
 Front, *pish, rū bi-rū-yi, jilau.*  
 Frontiers, *hudūd (Ar. pl. of hadd), sarhadd.*  
 Frost, *sarmā: (hoar-frost), sarmā-rizeh.*  
 Froth, *kaf.*  
 Frown (to), *rūy bar-ham kashidan, chin bi-ja-bin zadan.*  
 Frugal, *khāneh-dār, kam-kharj.*
- Fruit, *miveh; fākiheh (Ar. pl. favākīh): (firstfruits) naubar.*  
 Fruiterer (greengrocer) *baqqāl.*  
 Fruitful, *bārvar, burūmand.*  
 Fruitless, *bi-samar.*  
 Fry (to), *biryān kardan.*  
 Fuel, *hizum, himēh.*  
 Fulfil (to), *adā k: vafā n:*  
 Full, *pur, mamluvv: (brimfull), labriz.*  
 Fuller, *gāzur.*  
 Fully, *tamāman.*  
 Fun, *bāzi, tafarruj: shūkhi.*  
 Fundamental, *aṣli.*  
 Funeral, *janāzeh.*  
 Funny, *muṣṣḥik.*  
 Fur, *kurk.*  
 Furlough, *rukhsat, murakkhāsh.*  
 Furnace, *kūreh, tanūr.*  
 Furniture, *asbāb, mulī (= meubles).*  
 Fury, *ghaiṣ, qahr.*  
 Fuse (to), *gudākhtan (gudāz).*  
 Fusilier, *tufang-chi.*  
 Futile, *'abaṣ, bi-fāideh.*  
 Future, *mustaqbil, āyandeh, ātiy-yeh.*
- Gain, *manfa'at (Ar. pl. manāfi'), naf', sūd: fāideh.*  
 Gain (to), *manfa'at etc. yāftan, naf' k:*  
 Gall, *zahreh.*  
 Gallant, *dilir, shujā'.*  
 Gallop (to), *daridan: (trans.) dāvānidan, tākhtan.*  
 Gallows, *dār.*  
 Gamble (to), *qumār-bāzi k: bākhtan.*  
 Gambling, *qumār-bāzi.*  
 Game (sport), *bāzi: (prey), shikār, said,*  
 Gaol, *zindān, ḥabs.*  
 Gap, *shikāf.*  
 Garden, *bāgh, bāgcheh.*  
 Gardener *bāghbān.*  
 Garlic, *sir.*  
 Garment, *jameh, pūshak, libās.*  
 Garnet, *la'l.*  
 Gate, *darb, dar, darvāzeh.*  
 Gather (to), *chīdan (chīn), jam' kardan.*

- Gazelle, *ghazāl*.  
 Gazette, *rāznūmeh*.  
 Gelding, *ākhteh*.  
 Gem, *jauhar*, *javāhir* (Ar. pl. of pl. *javāhirāt*).  
 General (noun), *sardār*, *sipeh-sālār*: (adj.) *‘amm*, *‘umūmi*, *‘ammeh*.  
 Generation, *pusht*, *tabaqeh*, *nasl*.  
 Generosity, *jūd*, *sakhāvat*.  
 Generous, *sakhī*, *bā-sakhāvat*, *‘ī-jūd*.  
 Genius, *firāsāt*, *zilm*, *zakāvat*.  
 Gentiles, *ummathā*.  
 Gentle, *mulāim*, *halim*.  
 Gentleman, *najīb* (Ar. pl. *najībā*).  
 Gentleness, *mulāimat*, *hilm*.  
 Gently, *yavāsh*, *āhisteh*.  
 Genuine, *ṣahīh*.  
 Genuineness, *ṣihhat*.  
 Genus, *jins* (Ar. pl. *ajnās*).  
 Geography, *takhtīṭ i bilād*, *‘ilm i jughrāfiyā*.  
 Geometrician *muhandis*.  
 Geometry, *‘ilm i handaseh*.  
 Get (to), *yāftan* (*yāb*), *hāsil k*: *taḥsil n*: *bi-ham rasānidān*.  
 Ghost (apparition), *khiyāl*: (the Holy Ghost) *Rūḥu ‘l Qudus*.  
 Giddy, *gīj*, *sur-gardān*.  
 Gift (superior to inferior), *bakhshish*, *in‘ām*, *‘atā*, *‘atiyyeh* (Ar. pl. *atāyā*): (inferior to superior), *pishkash*, *nazr*, *hadiyeh* (Ar. pl. *hadāyā*): (from an equal), *ta‘aruf*: (brought back from a journey) *saughāt*.  
 Gilt, *mutallā*.  
 Gimlet, *barmeh*.  
 Ginger, *zanjabīl*.  
 Girdle, *kamurband*.  
 Girl, *dukhtar*, *sabiyyeh*.  
 Girth (of saddle), *tung*.  
 Give (to), *dādan* (*dāh*), *bakhshidan*, *‘atā k*: *‘ināyat k*: *arzānī dāshan*.  
 Giver, *dihandeh*, *bakhshandeh*.  
 Glad, *shād*, *shādmān*, *masrūr*, *khurram*.  
 Gladness, *shādi*, *shādmāni*, *masarrat*.  
 Glance, *nigāh*, *nazar*, *lahzeh*.  
 Glance (to), *nigāristān*, *nigāh k*: *nazar andākhtan* (at, bar).  
 Glass, *shishch*: (tumbler) *istikān*.  
 Glean (to), *khūsheh chidan*.  
 Gleaner, *khūsheh-chin*.  
 Glen, *darreh*, *rādi*.  
 Glitter, *durakhsh*, *tābish*.  
 Glitter (to), *durukhshidan* (*darukhshidan*).  
 Globe, *jirm*, *kurreh*: (lamp) *habāb*.  
 Gloom, *zulmat*, *tiragi*.  
 Gloomy, *muzlim*, *tireh*.  
 Glorify (to), *tamjīd n*:  
 Glorious, *majīd*, *jalīl*, *ḡu‘l jalāl*.  
 Glory, *jalāl*.  
 Glossary, *luḡhat*.  
 Glove, *dasikash*.  
 Glow (to), *tābidan*.  
 Glow, *tābish*.  
 Glue, *sirish*, *sireshum*.  
 Glutton, *shikam-parast*, *pur-khūr*.  
 Gluttony, *shikam-parastī*.  
 Gnash (to), *dandān fishurdan*.  
 Gnashing, *fishūr i dandān*.  
 Gnat *pasheh*.  
 Go (to), *raftan* (*rav*); *tashrif burdan*.  
 Goal, *manzil i mau‘ūd*.  
 Goat, *buz*.  
 God, *Khudā*; *izūd*.  
 Godhead, *ulūhiyyat*.  
 Godliness, *Khudā-parasti*, *dindāri*, *tagvā*.  
 Godly, *Khudā-parast*: *Khudā-pasand*.  
 Gold, *talā*, *zar*.  
 Golden, *talāi*, *zarīn*.  
 Goldsmith, *ḡargar*.  
 Good, *khayub*, *nik*, *nikū*, *bīh*, *khair*.  
 Good bye, *Khudā-hāfiz*, *alvidā*.  
 Goodness, *khayubi*, *niki*, *nikūi*.  
 Goodnight, *shab hi-khair*.  
 Goods, *māl* (Ar. pl. *amvāl*), *asbāb*, *matā*, *ajnās* (Ar. pl. of *jins*), *mā yamlik*.  
 Goose, *qāz*.  
 Gospel, *Injīl* (Ar. pl. *Anājīl*); *bishārat*.  
 Gourd, *kadū*.

- Govern (to), *hukūmat n.; hukm randan, hukmrānī n.; farmān-ravāi k.*
- Government, *hukūmat; hukmrānī, farmān-ravāi, riyāsāt.*
- Governor, *hākīm* (Ar. pl. *huk-kām*), *vālī, farmān-farmā; zābit.*
- Grace, *faiḡ, faḡl; faḡllāt* (Ar. pl. *faḡāil*), *lutf, karam.*
- Graceful, *lutf; nāḡuk.*
- Gracious, *karīm* (Ar. pl. *kirām*).
- Gradually, *bi-tadrī, rafteh rafteh, kam-kam.*
- Grain, *dāneh; ghallā.*
- Grammar, *ṣarf va naḡv.*
- Granary, *anbār.*
- Grand, *'aḡīm, a'ḡam.*
- Grandchild, *nabīreh, pisar-* (or *dukhtar-)* *zādeh, naveh* (vulg.).
- Grandeess, *akābīr* (Ar. pl. of *ak-bar*).
- Grandfather, *jadd* (Ar. pl. *aj-dād*).
- Grandmother, *jaddēh.*
- Grand vizier, *ṣadr i a'ḡam.*
- Grant (to), *bakhshīdan, 'aḡā n:* (*farmīdan*): (to be granted — in argument), *musallam būdan.*
- Grape, *angūr.*
- Grasp (to), *qabḡ k.; panjeh girif-tan* (*gīr*).
- Grass, *giyāh; 'alif.*
- Grateful, *haqq-shīnās.*
- Gratis, *muft, majjānan.*
- Gratitude, *haqq-shīnāsī.*
- Grave, *qabr* (Ar. pl. *qubūr*), *gūr*: (adj.) *mulimm:* (sedate), *bā-vaḡār, bā-tamkīn.*
- Gravel, *sang-rīzeh.*
- Gravity, *vaḡār, tamkīn.*
- Gravy, *ab-gūshṡ.*
- Gray, *khākistārī.*
- Graze, *charīdax:* (trans.) *charā-nīdan.*
- Grease, *pīh, charbī.*
- Greasy, *charb.*
- Great, *buzurg; 'aḡīm, kabīr:* *a'ḡam.*
- Greatness, *buzurgī, 'aḡamat:* (Di-vine) *kibriyāt.*
- Greed, *tama', hīrṡ.*
- Greedy, *hārīṡ, tamā'kār.*
- Green, *ṣabḡ:* (unripe) *nā-ras.*
- Greengrocer, *baḡḡāl.*
- Greet (to), *taḡiyyeh k.; salām k.*
- Greyhound, *sag i tāḡī.*
- Grief, *gham, malālat, ta'assuf, andūh.*
- Grieve (to), *gham, khayurdan, gham-gīn* (*dīl-tang*) *shudan.*
- Grievous, *sakht, shadīd.*
- Grind (to), *sāidan, sābīdan.*
- Groan, *āh, āh i sard.*
- Groan (to), *āh kashīdan.*
- Groom, *mīhtar.*
- Ground, *zamīn, khāk.*
- Groundless, *bāṡīl, bī-dalīl, bī-sabab.*
- Grow (to), *rustan* (*rūy*), *rūīdan, namuvv k: afzūdan.*
- Growl (to), *ghurīdan.*
- Grumble (to), *hamhamēh k:*
- Grunt (to), *mīkh-mīkh k:*
- Guarantee (to), *ḡāmin būdan.*
- Guard, *kashīk, qarāvul, pās:* (sen-tinel), *pāsbān, kashīkchī.*
- Guard (to), *nīḡāhbānī n.; hīfḡ k.; mahḡūḡ dashtan.*
- Guardian, *vasī; muḡāḡīḡ, ḡamī.*
- Guess *ḡiyās, ḡads, maḡanneh.*
- Guess (to), *ḡiyās n.; ḡads k:*
- Guest, *mīhmān.*
- Guidance (religious), *hidāyat:* (— or secular) *rāhbārī, rāh-namāī.*
- Guide, *rāhbār, rāhnamā, balad:* (religious), *hādī.*
- Guide (to), *rāhrā nishān d.; rāh-namāī k.; hidāyat n.:*
- Guilt, *ḡunāh, janāyeh, quṡūr.*
- Guiltless, *bī ḡunāh, bī-quṡūr.*
- Guitar, *'ūd; tāḡ: sūtār.*
- Gulf, *khālīj.*
- Gulley, *darreh, tang-rāh.*
- Gum, *ṡamagh:* (of teeth), *līṡeh, ḡūshṡ-i dandān.*
- Gun, *tufang:* (caannon) *tūb, tūp:*
- Gunner, *tūpchī.*
- Gunpowder, *bārūt.*
- Gutter, *ab-rīz.*
- Guttural, *ḡalḡī.*

- Habit, *‘adat, rasm* (Ar. pl. *‘adat, rusūm*); (dress) *libās*.  
 Habitation, *maskan* (Ar. pl. *ma-sākin*), *manzil* (Ar. pl. *manāzil*).  
 Habitual, *‘umūmī, musta‘mal*.  
 Hail, *tagarg*.  
 Hail, *mūy*; (locks of), *zulf, gisū*.  
 Half, *nīm, nisf*.  
 Hall, *aiwān, tālar, dālān*.  
 Hallow (to), *muqaddas s:; taq-dīs n:*.  
 Halo, *hāleh*.  
 Halt (lame), *lang: (delay), ta-vagquf*.  
 Halt (to) (be lame), *lang būdan: (delay), lang k:; tavagquf n:*.  
 Halting-place, *manzil* (Ar. pl. *manāzil*).  
 Hammer, *chakush*.  
 Hand, *dust*.  
 Handcuffs, *dast-band*.  
 Handful, *mushf*.  
 Handicraft, *sanā‘at*.  
 Handkerchief, *dast-māl*.  
 Handle, *dasteh, qalzeh*.  
 Handmaid, *kaniz, kunizak*.  
 Handmill, *dast-ās, āsiyā*.  
 Handsome, *qashang, khurubshurat*.  
 Handwriting, *khalt, dastkhatt*.  
 Hang (to), *āvikhtan (āviz): āvi-zānidan*.  
 Hapless, *nāchār, bi-chāreh*.  
 Happen (to), *vāqi‘ sh:; ittifāq uftādan*.  
 Happiness, *khurushī, khurramī, shādī, shādmānī, surūr*.  
 Happy, *khurush va khurram, khurush-vagt, shād, shādmān*.  
 Harbour, *bandar* (Ar. pl. *banā-dir*).  
 Hard, *sakht, sa‘b: dushwār*.  
 Harden (to), *sakht k:*.  
 Hardhearted, *sangdil, sakhtdil*.  
 Hardheartedness, *sangdili, sakht-dili*.  
 Hardly, *bā-ishkal, bā-dushwārī*.  
 Hardness, *sakhti: dushwārī*.  
 Hardship, *mušibat* (Ar. pl. *ma-sāib*), *mashagqat*.  
 Hare, *khargūsh*.  
 Harem, *haram, andarūn*.  
 Harm, *zarar, ziyān*.  
 Harmful, *muzirr*.  
 Harmonious, *ham-āhang, muvā-fiq, bā-ittihād, muttahid*.  
 Harmony, *āhang; ittifāq, ittihād*.  
 Harness, *yarāq*.  
 Harp, *chang, barbat*.  
 Harsh, *durusht, sakht*.  
 Harshness, *durushti, sakhti*.  
 Harvest, *haṣād, hāsil, dirau*.  
 Haste, *zūdt, ta‘jil, ‘ajaleh, sur‘at, shītābi*.  
 Hasten, *shītāftan (shītāb), ta‘jil n:*.  
 Hasty, *dastpācheh, zūd, tund*.  
 Hat, *kulāh*.  
 Hatchet, *tabar*.  
 Hate (to), *nifrat dāshtan az, dushman dāshtan*.  
 Hatred, *bughṣ, kinēh, ‘adāvat, dushmanī*.  
 Haughtiness, *ghurūr, takabbur*.  
 Haughty, *maghrūr, mutakabbir*.  
 Haul (to), *kashidan*.  
 Have (to), *dāshtan (dār)*.  
 Haven, *bandargāh*.  
 Hawk, *qūsh*.  
 Hay, *‘alit i khushk*.  
 Hazard, *khātrēh*.  
 He, *n, vai*.  
 Head, *sar*.  
 Headache, *dard i sar, ṣudā‘, taṣdi‘*.  
 Heading, *‘unvān*.  
 Headlong, *sur-nigūn, mutahavvir, khudsar*.  
 Headman (chief of village), *kadkhudā*.  
 Headstall, *afsār*.  
 Headstrong, *sarkash*.  
 Heal (to), *shifā dādan, chāq k: mu‘ālajeh v:*.  
 Health, *sihḥat, tandurustī*.  
 Healthy, *tandurust, saḥīḥ o salā-mat, chāq*.  
 Heap, *tūdeh, kuppeh* (vulg.).  
 Heap up (to), *jāmi kardan, farā-ham āvardan*.  
 Hear (to), *shinidan (shinav)*.  
 Harken (to), *gūsh dādan (girif-tan), isghā n:; istima‘ k:*.  
 Heart, *dil, qalb* (Ar. pl. *qulūb*), *khāṣir*.  
 Heartless, *bi-dil, bi-muruvvat*.

- Heat, *garmā*, *hurārat*.  
 Heat (to), *garm s:*.  
 Heathens, *butparastān*, 'ibād i *aṣṇām*.  
 Heaven, *āsmān*, *samā* (Ar. pl. *samarāt*), *falak* (Ar. pl. *aflak*): (Paradise), *fardaus*, *jannat*, *bihisht*.  
 Heavenly, *āsmāni*, *samāvi*, *samāi*.  
 Heaviness, *sangini*.  
 Heavy, *sangin*, *ṣagil*.  
 Hebrew, 'Ibrānī, 'Ibri.  
 Hedge-hog, *khār-pusht*.  
 Heel, *pāshneh*, 'aqb.  
 Height, *bulandī*, *irtifā'*, *rif'at*.  
 Heir, *vāriṣ* (Ar. pl. *varāṣh*).  
 Hell, *dāzakh*, *jahannam*.  
 Helm, *sukkān*.  
 Helmet, *khūd*.  
 Help, *madad*, *kumak*, *yāri*, *i'ānat*, *mu'āvanat*.  
 Help (to), *madad* (*kumak*) etc. *kardun*.  
 Helper, *madadkar*, *mu'āvin*.  
 Hem, *dāman*.  
 Hemorrhoids, *barāsir*.  
 Hen, *murgh*, *mākiyān*.  
 Hence, *az in jā* : *ba'd az in* : *banā bar in*, *kihāzā*.  
 Henna, *hinnā*.  
 Her, *n* (*vide* Personal Pronouns).  
 Herb, *rustani*, *nabāt* (Ar. pl. *nabātāl*).  
 Herd, *galleh*, *rameh*.  
 Hero, *injā*, *dar injā*.  
 Hereafter, *ba'd az in* : *dar ākhirat*.  
 Heresy, *bid'at*.  
 Heretic, *bid'ati*.  
 Heritage, *mirās*, *irṣ*.  
 Hermit, *zāhid*.  
 Hermitage, *zāviyeh*, *ṣarumā'eh*.  
 Hero, *mard i dīlir*, *dīlavar*, *shujā'*.  
 Heroism, *shujā'at*, *dīliri*.  
 Hesitate, *ma'taraddid būdan*, *taraddud n:*.  
 Hidden, *panhān*, *makhfi*, *mastūr*, *nihufteh*.  
 Hide (skin), *charm*.  
 Hide (to), *panhān* (*makhfi* etc.) *kardan* (*dāshtan*).  
 Hideous, *zisht*, *zisht-rūy*.  
 High, *buland*, *rafi'*, *murtasfi'*; *muta'al*: (God Most High), *khudāyi ta'ālā'*.  
 Highness, *hazrat i vālā*.  
 Highway, *shāhrāh*, *shārī'*.  
 Highwayman, *rāhzan*.  
 Hijra, *hijrat*.  
 Hill, *tall*, *tappeh*.  
 Hilt, *qabzeh*.  
 Hinder (to), *man' k*: *māni' būdan*, *vā dāshtan*.  
 Hindū, *Hindū*, *Hindī* (Ar. pl. *Hunūd*).  
 Hindrance, *mamāna'at*.  
 Hint, *ishāreh*, *imā*.  
 Hire, *kirāyeh* : *muzd*, *ujrat*.  
 Hire (to), *kirāyeh giriftan*.  
 Hireling, *muzdār*.  
 Historian, *muvarrikh*.  
 History, *tārikh* (Ar. pl. *tavārikh*).  
 Hit (to), *zadan* (*zan*).  
 Hog, *khūg*, *gurtāz*, *khinzir* (Ar. pl. *khanāzir*).  
 Hold (to), *nigāh dāshtan*: (contain) *gunjānish dāshtan*.  
 Hole, *sārāk*.  
 Holiday, *ta'til*.  
 Holiness, *taqaddūs*, *quddūsiyyat*.  
 Hollow, *khālī*, *tulī*.  
 Holy, *muqaddas*: *quddūs* (of God).  
 Holy Spirit, *Rūhu'l qudus*.  
 Home, *khāneh*: (native land) *vatan*.  
 Honest, *mutadayyin*, *diyānat-dār*.  
 Honesty, *diyānat-dari*.  
 Honey, 'asal.  
 Honour, *ābrū*: *hurmat*, *ihtirām*.  
 Honour (to), *hurmat* (*ihtirām*) *k:*, *musharraf n:*.  
 Honourable, *mutabar*.  
 Honoured, *musharraf*, *sharafyāb*.  
 Hoof, *sum*.  
 Hook, *qullāb*.  
 Hope, *umid*, *taraqqu'*.  
 Hope (to), *umid dāshtan*, *umidcār būdan*.  
 Hopeless, *nā-umid*, *ma'yūs*.  
 Horizon, *ufuq* (Ar. pl. *āfāq*).  
 Horn, *shākh*.  
 Hornet, *zanbūr* (Ar. pl. *zanābir*).  
 Horror, *huibat*, *haul*.  
 Horse, *asb*, *māl* (vulg.).

- Horseman, *savār*.  
 Horse-shoe, *na'l i asb*.  
 Hospitable, *mihmān-dūst*.  
 Hospital, *mariz-khāneh*, *shifā-khāneh*.  
 Hospitality, *mihmāndārī*.  
 Host, *mihmāndār*: (army) *fa'uj* (Ar. pl. *afṣā*).  
 Hot, *garm*.  
 Hour, *sā'at*.  
 House, *khāneh*.  
 Household, *khānadān*, *ahlikhāneh*.  
 How, *chigūneh*, *chūn*, *bi-chūh taur*.  
 Human, *insāni*.  
 Humane, *bā-muruvvat*.  
 Humanity, *muruvvat*: *insāniyyat*.  
 Humble, *farātan*, *mutavāzi'*.  
 Humiliation, *zarā'at*.  
 Humility, *farātani*, *tavāzu'*.  
 Hunger, *gurusnagi*.  
 Hungry, *gurusneh*.  
 Hunt, *shikār*.  
 Hurl (to), *afkandan*, *andākhtan* (*andāz*).  
 Hurrah, *āfurin*, *shābāsh*.  
 Hurry, *ta'jil*, *'ajaleh*, *shitāh*.  
 Hurry (to), *ta'jil k:*, *shitāstan*.  
 Hurt (to), *ranjānidan*, *zarar rasānidan*.  
 Hurtful, *muzirr*.  
 Husband, *shauhar*.  
 Husbandman, *ahl i zirā'at va falāhat*.  
 Husbandry, *zirā'at*, *falāhat*.  
 Husk, *qishr*, *pūst*.  
 Hut, *kappār*.  
 Hymn, *surūd i rūhāni*.  
 Hypocrisy, *riyā*, *riyākāri*, *nifāq*.  
 Hypocrite, *riyākār*, *munāfiq*.  
 Hypothesis, *farz*, *qiyās*.
- I, man.**  
 Ice, *yakh*.  
 Idea, *khūyāl*, *zann* (Ar. pl. *zunūn*), *ra'i* (Ar. pl. *arā* and *arā*), *taṣavvur*, *fikr* (Ar. pl. *afkār*).  
 Idiom, *istilāh*: *maḥāvareh*.  
 Idle, *bi-kār*, *mu'attal*: (lazy), *tanbal*.  
 Idleness, *susti*, *tanbali*.  
 Idol, *but*, *ṣanam* (Ar. pl. *aṣnām*).  
 Idolater, *butparast*, *'abid i aṣnām*.  
 Idolatry, *butparaṣti*, *'ibādat i aṣnām*.  
 If, *agar*, *hargāh*.  
 Ignominy, *rusvai*, *'ār*, *nang*, *bad-nāmi*.  
 Ignorance, *nādāni*, *jahl*, *jahlālat*: (feigned) *tajākul*.  
 Ignorant, *nādan*, *jāhīl*: *bi-khabar*: *bi-sarād*.  
 Ill (sick), *bimar*, *nakh-rush*, *mariz*.  
 Illness, *bimāri*, *nakh-rushi*, *muraṣ* (Ar. pl. *amrāz*).  
 Illusion, *nairang*, *farib*, *tavakkhum*, *vahm*.  
 Image, *sūrat*, *timṣāl*: *but*, *ṣanam*.  
 Imaginary, *mauliām*.  
 Imagination, *mukhāyaleh*, *taṣavvur*.  
 Imagine (to), *taṣavvur k:*; *gumān burdan* (*kardān*).  
 Imitate (to), *iglidā n:* *taglid k:*.  
 Imitation, *iqtida*, *taglid*: *tashbih*.  
 Immediately, *fi'l-fawr*, *fauran*, *a'lān*, *dar hāl*.  
 Immense, *a'zam*, *bi-hadd*, *bi-andāzeh*.  
 Immersed, *gharg*, *mustaghlraq*.  
 Imminent, *mushrif bar*.  
 Immodest, *bi-hayā*.  
 Immodesty, *bi-hayāi*.  
 Immoral, *bad-akhlag*, *fusid*, *bad-sirat*.  
 Impatient, *bi-sabr*.  
 Impediment, *bi-navāi*.  
 Impediment, *munāna'at*.  
 Impel (to), *ibrām n:* *tahrik n:*.  
 Imperative (mood), *amr*.  
 Imperfect, *nāqis*, *nākāmil*, *nā tamām*: (tense), *māzi-yi istimrāri*.  
 Imperfection, *naqs*, *quṣūr*.  
 Imperial, *shāhanshāhi*, *lumāyūnī*, *shahryāri*.  
 Impetuosity, *tahavvur*.  
 Impetuous, *mutahavvūr*.  
 Impiety, *bi-dīnī*, *kufr*.  
 Impious, *bi-din*, *kāfir*.  
 Implement, *alat*.  
 Impolite, *bi-adab*.  
 Import (to), *dākhil sākhtan*.  
 Importance, *qadr*, *ahammīyyat*.  
 Important, *muhimm*: •(city). •  
*mu'tabar*.

- Impossible, *muhāl, ghair i mum-kin, mumtanī*.  
 Impostor, *faribandeh*.  
 Impregnable, *manī*.  
 Imprison (to), *habs k.*.  
 Improbable, *ba'id, ghair i muhtamal*.  
 Improper, *nā-munāsib, nā-shāyis-teh*.  
 Impudence, *gustākhi, bi-adabi*.  
 Impudent, *gustāk, bi-adab*.  
 Impure, *nā-pāk, najis, palid*.  
 Impurity, *nāpāki, najāsāt*.  
 Impute, *mansīb k.*; *nisbat dādan*.  
 In, *dar, tū-yi, tū*.  
 Inability, *'ajz, nā-tavānāi*.  
 Incapable, *nā-qābil*.  
 Incarnate, *mujassam*.  
 Incarnation, *tajassum*.  
 Incense, *bukhūr*.  
 Inch, *vajab*.  
 Incite, *ibrām n.*; *tahrik dādan, angīkhtan*.  
 Inclination, *ma'il*.  
 Inclined, *ma'il*.  
 Incomparable, *lā-šāni, lā-mišāl, bi-nāzir*.  
 Incomplete, *nāqis, nā-tamām, nā-kāmil*.  
 Inconstant, *bi-qarār, muta-ghayyir*.  
 Incorruptibility, *bi-fasādi*.  
 Increase, *afzūnī, tazāyud*.  
 Increase (to), *afzūdan, mazid k.*.  
 Incumbent, *vājib va lazim*.  
 Incursion, *hamleh, hujūm*.  
 Indecision, *taraddud, tardid i ra'i*.  
 Indeed, *fi'lvaqi', fi'lhaqiqeh, ya-qinan*.  
 Independent, *khud-mukhtar, āzād*.  
 Index, *fihrist*.  
 India, *Hind, Hindūstān*.  
 Indian, *Hindū: Hindi*.  
 Indicative (mood), *mutlaq*.  
 Indigestible, *nā-guvar*.  
 Indigestion, *bad-hazmī*.  
 Indolence, *susti, tanbali*.  
 Induce (to), *tahrik n.*; *targhib dādan*.  
 Industrious, *mihnati, mihnāt-dust, sā'i, jahid*.  
 Industry, *mihnāt, sa'i*.  
 Ineffable, *mā lā kalām*.  
 Inestimable, *bi-bahā, bi-qaimat*.  
 Infancy, *bachchagi, tufūliyyat*.  
 Infant, *bachcheh-yi kūchik, tifi* (Ar. pl. *atfal*).  
 Infantry, *fauj i piyādeh*.  
 Infect, *sirāyat n.*:  
 Infection, *sirāyat*.  
 Infectious, *musri*.  
 Infidel, *kāfir* (Ar. pl. *kuffār*), *bi-din*.  
 Infidelity, *kuf, bi-dini*.  
 Infinite, *ghair i mutanāhi, lā-intihā, bi-hadd, bi-pāyān, ghair i mahdūd*.  
 Infinitive (mood), *mašdar*.  
 Influence, *nufūz*.  
 Influenza, *zūkām, nazleh*.  
 Inform (to), *ikhbār n.*; *khābar dādan, muttali' sākhtan, ittila' dādan*.  
 Informer, *munhi*.  
 Ingratitude, *nā-sipāsi, haqq nā-shināsi, kuf i nimāt*.  
 Inhabitant, *sakin* (Ar. pl. *sakaneh, sukkān*).  
 Inhabited, *maskūn, ma'mūr, ābād*.  
 Inherit (to), *bi-mirās giriftan*.  
 Inheritance, *mirās, irş*.  
 Inheritor, *varis*.  
 Inhuman, *bi-insāniyyat, bi-muruvvat, zālim*.  
 Injure, *zarar rasānidan, āzurdeh sākhtan*.  
 Injury, *zarar, izā, āstb*.  
 Injustice, *zulm, bi-inşāfi*.  
 Ink, *murakkab*.  
 Inkbottle, *davāt*.  
 Inkstand, *qalam-dān*.  
 Innocence, *bi-gunāhi*.  
 Innocent, *bi-gunāh*.  
 Innumerable, *bi-shumār*.  
 Inquirer (religious), *haqq-jūy*.  
 Inquiry, *istifsār, taftish, tafahhus*.  
 Insane, *divāneh, majnūn*.  
 Inscription, *raqam* (Ar. pl. *arqām*).  
 Insect, *hashrat: jānivar*.  
 Insert, *dakhl s.*; *darj n.*.  
 Inside, *darūn, andarūn, dākhl*.  
 Insist (to), *işrār n.*.

- Inspect (to), *sān didan* (an army).  
 Inspiration, *ilhām*: (verbal, *vahy*).  
 Inspire (to), *ilhām n*:  
 Inspired, *mulham*.  
 Instant, *dam, lahẓeh*.  
 Instantly, *fi'lfaur*.  
 Instead, *bi-'avaz i, bi-jā-yi*.  
 Instigate (to), *tahrik k*:, *an-gikhtan*.  
 Instigator, *muharrrik*.  
 Instinct, *'aql i hai'anī*.  
 Instruct, *āmnūzanidan, ta'lim d*:.  
 Instruction, *ta'lim*.  
 Instructor, *mu'allim*.  
 Instrument, *alat*.  
 Insult, *bi-hurmati*.  
 Insurance, *bmeḥ*.  
 Insurrection, *fitneh, ightishāsh*.  
 Intellect, *'aql, hīsh, ẓihn*.  
 Intelligence, *'aql: khabar*.  
 Intelligent, *'aql (Ar. pl. 'ugalā), dānā*.  
 Intend (to), *irādeh dāshtan, azimat k*:  
 Intention, *irādeh, murād, 'azimat, qaṣd, maqṣūd*.  
 Intentionally, *qaṣdan, 'amdan*.  
 Inter, *dafn k*:.  
 Intercession, *shafā'at*.  
 Intercessor, *shafī*.  
 Intercourse, *mubāsharat, mu'āsharat*.  
 Interest, *dil-bastagi*: (money), *sūd*.  
 Interesting, *dil-chash*.  
 Interfere (to), *duklal dāshtan*.  
 Interment, *dafn*.  
 Internal, *bālini*.  
 Interpret, *tarjumeh k*: (dreams) *ta'bir n*:.  
 Interpreter, *mutarjim, tarjuman*.  
 Interrogation, *istifsār, istifhām*.  
 Interrupt, *qat' n*:  
 Interval, *faṣīleh, bain, aṣnā*.  
 Interview, *mulāqāt*.  
 Interview (to), *mulāqāt k*:.  
 Into, *dar, tū*.  
 Intoxicated, *mast, makhmūr*.  
 Intoxicant, *muskir*.  
 Intoxication, *mastī*.  
 Intransitive (verb), *lāzim*.  
 Intreat (to), *istidā n*:, *iltimās k*:, *mas'alat n*:.  
 Intreaty, *iltimās, istidā*.  
 Intrenchment, *sangar*.  
 Introduce (to), (person), *āshnāi sākhtan, mu'arrafī k*:.  
 Introduction, *mu'arrafī*; (pre-face), *muqaddameh*.  
 Intrust (to), *sipurdan, harāleh k*:, *tafiẓ n*:  
 • Invade, *tākhtan, hamleh k*: (bar).  
 Invalid, *nā-khush, marīẓ*.  
 Invaluable, *bi-balā*.  
 Invasion, *hamleh, yūrish*.  
 Inveigle (to), *ighrā n*:, *targhib n*:  
 Invent (to), *ikhitā' n*:  
 Invention, *ikhitirā'*.  
 Inventor, *mukhtirā'*.  
 Investigate, *rasidagī k*: *taftish n*:.  
 Invisible, *ghair i mar'i*.  
 Invitation, *da'vat*.  
 Invite (to), *va'deh khāstan, da'vat n*:.  
 Invoice, *fīlrist*.  
 Involuntary, *bi-ikhtiyār, nā-danisteh*.  
 Iron, *ahin*: (for clothes) *utūr*: (adj) *āhini*.  
 Ironclad (ship), *zureh-pūsh*.  
 Irregular, *bi-qā'idah*.  
 Irrigation, *āb-yārī*.  
 Irritate (to), *bi-khāsh m āvardan, ranjanidan*.  
 Island, *jazīreh* (Ar. pl. *jazāir*).  
 Itch, *khārish*.  
 Ivory, *'aj*.  
 •  
 Jackal, *shaghlāl*.  
 Jam, *murabba'*.  
 January, *kānūn i ṣāni*.  
 Jar, *sabū, khum, khumreh*.  
 Javelin, *naizel, harbel*.  
 • Jealous, *ghadyyūr, ḥasid*.  
 • Jealousy, *ghairat, ḥasad, rashk*.  
 Jehovah, *Yahuwah*.  
 Jesus, *'Isā'*.  
 Jew, *Yahūdī*.  
 Jewel, *jauhar* (*javāhir, javāhirat*).  
 Jeweller, *jauhari, javāhiri*.  
 Join, *puvāstan, chasbānidan, mulḥaq sākhtan*.  
 Joint, *band, mufaṣal* (Ar. pl. *ma-faṣil*).  
 Journal, *rūznāmeḥ, rūznāmecheh*.



- Journey, *safar* (Ar. pl. *asfār*).  
 Joy, *khrushī*, *masarrat*, *surūr*,  
*bihjat*.  
 Joyful, *masrūr*, *shād*, *khurram*.  
 Judaism, *dīn i Yahūd*, *yahūdīyyat*.  
 Judge, *dāvar*: (civil), *hākim i*  
*‘arf*: (religious), *hākim i shar‘*.  
 Judge (to), *dāvāri k*:  
 Judgment, *dāvāri*, *hukm*.  
 Jug, *kūzeh*.  
 Jugular vein, *hablu’l varid*.  
 Juice, *‘asir*, *shireh*.  
 July, *tammūz*.  
 Jump (to), *jastan* (*jah*), *paridan*.  
 June, *hazirān*.  
 Jupiter, *mushtarī*.  
 Jurisdiction, *hukmīrānī*.  
 Just, *‘adil*, *munsif*, *ba-inṣāf*.  
 Just now, *al‘ān*, *jakh* (vulg.)  
 Justice, *‘adl*, *‘adalat*, *inṣāf*, *haqq*.  
 Justify (to), *ibra n*:; *‘adil shā-*  
*murdan*.  
 Keen, *tiz*: *sar-garm*.  
 Keep (to), *nigāh dāshitan*, *maḥ-*  
*fūz dāshitan*; (promise), *vafā*  
*kardan*.  
 Keepsake, *ta’kireh*.  
 Kernel, *maghz*.  
 Kettle, *katri*.  
 Kettle-drum, *naqqāreh*.  
 Key, *kilid*.  
 Kick, *lagad*.  
 Kick (to), *lagad zadan*.  
 Kid, *buzghāleh*.  
 Kill (to), *kushtan*, *maqtāl s*:; *bi-*  
*qatl rusānidan*: (domestic ani-  
 mals for food), *zibh k*:  
 Kind, *nau’* (Ar. pl. *anvā’*), *qism*  
 (Ar. pl. *aqsām*), *jins*, *qabil*:  
 (adj.), *mihrabān*, *mushfiq*.  
 Kindle (to), *afrūkhtan* (*afrūz*),  
*angikhtan* (*angiz*).  
 Kindly, *dūstāneh*, *mushfiqāneh*.  
 Kindness, *mīrabāni*, *shafuqat*,  
*lutf*.  
 King, *shāh*, *pādshāh*, *mulik* (Ar.  
 pl. *mulūk*).  
 Kingdom, *saltanat*, *pādshāhī*,  
*mulk*, *mamlakat* (Ar. pl. *ma-*  
*mālik*).  
 Kingly, *mulūkāneh*.  
 Kinsman, *qaum va khēsh*.  
 Kiss, *būseh*, *māch* (vulg.)  
 Kiss (to), *būsidan*, *māch dādan*  
 (vulg.) [*Būseh dādan* means  
 to permit another to kiss  
 one.]  
 Kitchen, *āshpaz-khāneh*.  
 Kite, *lāsh-khār*: (paper), *kāgh-*  
*azak*.  
 Kitten, *bachchēh-gurbēh*.  
 Knave, *daghā bāz*, *makkār*, *hilel-*  
*bāz*, *ghadīlār*.  
 Knee, *zānū*.  
 Kneel (to), *zānū zadan*, *bi-zānū*  
*bar amadan*.  
 Knife, *kārd*: (penknife), *qalam-*  
*tarāsh*, *chāqān*.  
 Knit (to), *bāstān*.  
 Knock, *zārb*, (at door *kūbch*).  
 Knock (to), *kūbidān*, *zadan*.  
 Knocker (at door), *kūbch*.  
 Knot, *giriḥ*, *uqdeh*.  
 Knot (to), *giriḥ zadan*.  
 Know (to), *dānistān*: (a person),  
*shinūkhtan*: (a place, thing),  
*balad bīdan*.  
 Knowledge, *‘ilm*, *ma’rifat*.  
 Known, *ma’lūm*, *ma’rūf*, *mashhūr*.  
 Krān, *qirān*.  
 Kurān, *qur’ān*.  
 Labour, *kār*, *‘amal* (Ar. pl. *a’māl*),  
 (childbirth), *dard i zih*.  
 Labour (to), *‘amal n*:; *kār k*:  
 Labourer, *‘amaleh*, *muzdūr*.  
 Lace *tāri*, *qailān*.  
 Lad, *pisar*, *kūdak*.  
 Ladder, *nardubān*.  
 Lade (to), *bār k*:  
 Lady, *klānum*, *khātān*.  
 Lake, *daryācheh*.  
 Lamb, *barreh*.  
 Lame *lang*, *shal*.  
 Lament (to), *nālidan*, *nauḥēh-*  
*garī k*:  
 Lamentation, *nauḥēh*, *nāleh*.  
 Lamp, *chirāgh*.  
 Lampoon, *hajv*.  
 Lance, *naizēh*.  
 Lancet, *nishtar*.  
 Land, *zamin*, *khushkī*, *barr*.  
 Lane, *kūcheh*.

- ge, *zabān*, *lughat*.  
 r, *susti*, *fatiā*.  
 h, *fānūs*: (magic), *fānūs*  
*badeh*.  
 zman, *kanār*.  
 lazuli, *lājavard*.  
 hg, *hudhud*.  
 buzurg.  
 chakāvuk.  
 kamand.  
 bāzpasin, *akhiri*: *guṣashteh*:  
 it night), *dishab*.  
 (to), *hāqi māndan*.  
 y, *ākhirūlamr*, *alqışseh*.  
 dir: (deceased), *marhūm*:  
 (late afternoon) 'aṣr i tang.  
 Lather, *kaf*.  
 Latin, *latīni*.  
 Latitude, 'arḡ.  
 Lattice, *shabakeh*.  
 Laudable, *sūndeh*, *hamideh*.  
 Laugh (to), *khandidan*: (aloud),  
*qahqaleh k*:; (— at), *istihzā*  
*n*:; *maskhareh k*:  
 Laughter, *khandch*: (loud), *qah-*  
*qahch*.  
 Law, *qānūn* (Ar. pl. *qavānin*):  
 (Divine), *shar'*, *sharī'at*: (ci-  
 vil), 'urf.  
 Lawful, *ḥalāl*, 'arā, *jāiz*.  
 Lawsuit, *murāfa'eh*.  
 Lay (to), *nihādan* (*nih*), *guṣasht-*  
*tan*, *guṣārdan*.  
 Laziness, *tanbuli*. *susti*.  
 Lazy, *tanbal*, *sust*.  
 Lead, *surb*.  
 Lead (to), *dalālat k*:; *rah namū-*  
*dan*, (an army), *kashidan*: (a  
 horse) *jilau giriftan*: (in re-  
 ligious) *hudāyat k*:  
 Leader (of army), *sarkardeh*.  
 Leaf, *bary*: (of paper), *varaḡ* (Ar.  
 pl. *aurāḡ*).  
 League, *farsakh*.  
 Lean, *lāghir*.  
 Lean (to), *takyeḥ zadan*; *ittikā k*:  
 Leap (to), *jastan* (*jih*): *paridan*.  
 Learn (to), *amūkhtan* (*amūz*),  
*tuḥṣil k*:; *dars khāndan*, *farū*  
*giriftan*.  
 Learned, 'alim (Ar. pl. 'ulamā),  
*amūkhteh*.  
 Le. " "im.  
 Leal. " " pl. 'ulūm).  
 Lease, *qasch*.  
 Lease (to), *ijāreh giriftan*: *ijāreh*  
*dādan*.  
 Leather, *charm*.  
 Leave, *iḡn*, *ijāzat*: *rukḥṣat*, *mu-*  
*rakhkhast*.  
 Leave (to), *guṣashtan*, *tark k*: *v*  
*guṣashtan*; *murakhkhast shudan*.  
 Leaven, *khamirmāyeh*.  
 Lecture, *khatāb*, *sabaq*.  
 Lecture (to), *khatāb k*:.  
 Lees, *durd*, *fazleh*.  
 Left, *chap*.  
 Leg. *sāḡ*.  
 Legate, *safir*, *ilchi*.  
 Legation, *sifārat*; *sifārat-khāneh*.  
 Legend, *afsāneh*: (inscription)  
*raqam*.  
 Legislation, *vaṣ'* i *qavānin*.  
 Legislator, *vāz'* i *qavānin*.  
 Leisure, *fursat*.  
 Lemon, *limū*.  
 Lend (to), (money), *qarḡ dādan*:  
 (article to be returned), 'arī-  
*yatan* ('ariyeh) *dādan*.  
 Length, *tūl*, *darūzi*.  
 Lent, *bahār*.  
 Lentils, 'adas.  
 Leopard, *yūz*.  
 Leper, *abras*, *mabrūṣ*: *majṣūm*.  
 Leprosy, *baraṣ*: *juzām*.  
 Lessen (to), *kam k*:; *takhfif n*:.  
 Lessor, *ijāreh dihandeh*.  
 Lest, *mabādā*.  
 Let (to), *guṣārdan*, *iḡn dādan*.  
 Letter, *harf* (Ar. pl. *hurūf*):  
 (epistle), *kāghaz*, *mulṭūb*, *khatt*,  
*nāmeh*, *raqimch*.  
 Lettuce, *kāhū*.  
 Level, *barābar*, *musattah*.  
 Levy (troops) (to), *jam'āvari k*:  
 Lexicon, *lughat*.  
 Liar, *durūgh-gūy*, *kāḡzib* (Ar. pl. *ka-*  
*ḡzabeh*), *kāḡzāb*.  
 Liberal, *sakhi*, *bā-sakhavat*, *ḡi-jūd*.  
 Liberality, *sakhavat*, *jūd*.  
 Liberate (to), *rihā k*:; *khalāṣi*  
*dādan*.  
 Liberty, 'azādi.  
 Library, *kutub-khāneh*.

- Lick, *lisidan*.  
 Lid, *sarpūsh*.  
 Lie, *durūgh*, *kizb*.  
 Lie (to), *durūgh gūftan*.  
 Lie down (to), *khṛābīdan*.  
 Life, *zindagi*, *hayāt*.  
 Lifetime, *'umr*.  
 Lift (to), *bar dāshtan*, *buland k*; *afraštān*.  
 Light, *raushani*, *raushanī*, *nūr* (Ar. pl. *anvār*): (adj.) *raushan*: (not heavy), *subuk*, *khafif*.  
 Light (to), *raushan k*: *afṛūkhītan*.  
 Lightning, *barq*, *ṣā'iqeh*.  
 Like, *chūn*, *mišl*, *mānand*, *shabih*.  
 Like (to), *pasandidan*, *dūst dāshtan*.  
 Likelihood, *ihtimāl*.  
 Likely, *aghlab*.  
 Liken (to), *muqabaleh n*:  
 Likeness, *mushābahat*, *shabāhat*.  
 Likewise, *niz*, *ham*.  
 Lily, *sūsan*.  
 Limb, *'uzv* (Ar. pl. *a'ẓān*).  
 Line, *ahak*: (sweet lime), *pur-tuqālī*.  
 Limited, *maḥdūd*.  
 Limp (to), *langīdan*.  
 Line, *satr*, *khatt*.  
 Linen, *kattān*, *bazz*.  
 Lining, *āstar*.  
 Linseed, *bazrak*.  
 Lion, *shir*.  
 Lip, *lub*.  
 Lisp, *luknat*.  
 List, *siyāheh*, *fihrist*.  
 Listen (to), *gūsh giriftan* (*dādan*), *iṣghā n*:  
 Litany, *istighāseh*.  
 Literal, *taḥtū'illafzī*.  
 Literally, *taḥtū'illafz*.  
 Litter (travelling), *takht i ravān*: (rubbish), *ashqāl*.  
 Little (small), *kūchūk*, *khṛpurd*, *ṣaghīr*: (quantity), *andak*, *kam*: (noun), *qadrī*, *andakī*.  
 Live (to), *zist n*: *bi-sar burdan*.  
 Livelihood, *ma'ishat*, *zindagānī*, *guṣṣrān*.  
 Liver, *jigar*.  
 Lizard, *buzmajeh*.  
 Lo! *inak*, *hān*.  
 Load, *bār*, *haml*.  
 Load (to), *bār k*: (a gun), *pur k*:  
 Loaf, *nān*, *qurṣ i nān*.  
 Loan, *qarz*: *'ariyeh*.  
 Loathe (to), *makrūh dāshtan*, *nifrat k*:  
 Local, *maḥallī*.  
 Lock, *qufl*.  
 Lock (to), *qufl k*:  
 Locust, *malakh*.  
 Logic, *'ilm i mantiq*.  
 Long, *darāz*, *tavīl*, *madīd*.  
 Longing, *arẓn*, *tamannā*.  
 Look (to), *nigāristan*, *nazar k*:  
 Loose, *gushādch*, *shul*.  
 Loose (to), *gushādan*, *gushūdan*, *baz k*; *hall k*: (release), *rihā k*; *vīl k*: (vulg.).  
 Lose (to), *gum k*; *khāsarat kardān* (*kushīdan*).  
 Loss, *khāsarat*, *ẓarar*: (in war), *talaf*.  
 Lost, *gum shudch*, *mafqūd*.  
 Lot, *qur'eh*: (to cast-) *qur'eh andakhtan*: (share), *qismat*, *nasīb*.  
 Lotus, *naīlūfar*.  
 Loud, *buland*, *buland-āvāz*.  
 Loudly, *bi-āvāz i buland*.  
 Love, *muḥabbat* (*maḥabbat*), *ḥubb*, *'ishq*.  
 Love (to), *dūst dāshtan*, *muḥabbat namūdan*.  
 Loveliness, *ḥusn*, *jamāl*, *khṛub-ṣūratī*.  
 Lovely, *jamīl*, *khṛushgīl*, *khṛub-ṣūrat*.  
 Lover, m. *āshiq*, *muḥibb*: f. *maḥ-būbel*.  
 Low, *past*; (mean), *pasthāl*, *ḥaqīr*, *ḡalīl*, *farūmāyeh*.  
 Lowliness, *farūtānī*, *khūẓū' va khūshū'*, *tavāẓū'*.  
 Lowly, *farūtān*, *mutavāẓī*.  
 Loyal, *mukhlis*, *amīn*, *bā-vafā*.  
 Luck, *bakht*, *nīkbakhtī*, *nīk-akhtari*: *badbakhtī*, *kam-bakhtī*.  
 Luckless, *kam-bakht*.  
 Lucky, *nīk-bakht*, *khṛush-nasīb*, *kām-rān*.  
 Ludicrous, *muzḥik*.  
 Luggage, *asbāb*.

Lukewarm, *shirgarm*.  
 Lunacy, *divānagi*, *junūn*.  
 Lunatic, *divāneh*, *majnūn*.  
 Lunch, *nahār*.  
 Lung, *shush*.  
 Lure (to), *ighrā n:*, *targhib n:*  
 Luscious, *laziz*, *mazeh-dār*, *shirin*.  
 Lusciousness, *lazizat* (*lizzat*), *shirini*.  
 Lust, *shahvat*.  
 Lustre, *raunaq*, *ziyā*, *jilveh*.  
 Lute, *ūd*, *barbat*.  
 Luxuriance, *vafrat*.  
 Luxuriant, *vafir*, *farāvān*.  
 Luxurious, *khush-guzrān*.  
 Luxury, *'ishrat*, *khush-guzrāni*.

Macaroni, *rishteh*.  
 Mace, *gurz*, *chumāq*.  
 Machination, *hileh*, *makideh* (Ar. pl. *makā'id*), *makr*.  
 Mad, *divāneh*, *majnūn*.  
 Madam, *khānum*.  
 Madden (to), *divāneh* (*majnūn*) *s:*  
 Magazine, *makhzan*: (powder), *bārūt - khāneh*, *qūr - khāneh*: (arms) *silāh-khāneh*, *qūr-khāneh*, *jabbekh-khāneh*.  
 Magian, *majūsi*, *gabr*, *atash-parrust*, *zardushthi*.  
 Magic, *jādūgarī*, *jādū*, *sihr*.  
 Magician, *jādūgar*, *sāhir*, *sahhār*.  
 Magistrate, *hākīm* (Ar. pl. *hukām*).  
 Magnanimity, *himmat*, *javān-mardi*.  
 Magnet, *sang i āhin-rabā*, *maq-nāṭis*.  
 Magnificent, *jālib*, *shāgarf*.  
 Magnify, *tamjīd n:* *mubālagheh k:*.  
 Magnitude, *buzurgī*, *'azamat: qadr*.  
 Mahomedan } *Musalman*:  
 (Muhammadan) } (adj.), *islāmī*.  
 Mahomedanism, *Islām*, *dīn i Islām*.  
 Maiden, *bakireh*, *dukhtar*.  
 Mail (armour), *zareh*, *silāh* (Ar. pl. *aslaheh*), *jabbek*: (post), *post*, *pūsteh*, *chāpār*.  
 Maimed, *chūlāq*.  
 Maintain, *bar pā dāshtan: par-k:*.

Maize, *zurrat*.  
 Majesty, *alā' hazrat* (his): *'ulyā hazrat* (her): *jahān - panāh*, *'alam-panāh*, *qibleh-y i 'alam*.  
 Major, *yāvar*.  
 Majority, *taraf i aghlab*.  
 Make (to), *sakhtan*, *durust k:* *gardānidan*.  
 Maker, *sazandeh*: (of God), *sāni'*, *khāliq*.  
 Malady, *maraz* (Ar. pl. *amrāz*), *bimāri*.  
 Male, *nar*.  
 Malediction, *la'nat*.  
 Malefactor, *bad-kār*.  
 Malevolence, *bad-andishī*, *bad-khrāhī*.  
 Malevolent, *bad - andish bad-khrāh*.  
 Malice, *bad-khrāhī*, *bughḡz*.  
 Man, *mard*: *insān* (Ar. pl. *nās*), *shakhḡs* (Ar. pl. *ashkhḡṣ*), *ādam*:  
 (Mankind) *mardum*, *bani Ādam*, *bani nau' i bushar*.  
 Management, *naẓārat*, *kār-guzāri*.  
 Mane, *yāl*.  
 Manfully, *bā-diliri*.  
 Manger, *ākhūr*.  
 Manhood, *bulūghat*: *diliri*, *shu-jā'at*.  
 Manifest, *ashkār*, *huvaidda*, *zāhir*, *mubin*, *paidā*.  
 Manifest (to), *izhār n:*.  
 Manifestation, *izhār*: (Divine), *mazhar i Ilāhī*.  
 Manifestly, *sarihan*, *vāzihan*.  
 Manifold, *'addid*, *muta'addid*.  
 Manliness, *diliri*, *mardānagi*, *shujā'at*.  
 Manly, *mardāneh*, *dilir*, *shujā'*.  
 Manna, *mann*: *gaz*.  
 Manner, *ṭaur*, *nau'*, *vajh*, *minvāl*.  
 Manners, *ādāb*, *akhlāq*.  
 Mantle, *ridā*.  
 Manufactory, *kār-khāneh*.  
 Manufacture, *san'at*.  
 Manufacture (to), *sakhtan* (*sāz*).  
 Manure, *kūd*.  
 Manuscript, *nuskhah*, *navishteḡh*.  
 Many, *bisyar*, *basā*, *ka'ṭr*, *khāṭi*.  
 Map, *nagsheh*.

- Marble, *marmar*.  
 March, *kūch k*; *lashkar kashidan*.  
 Mare, *mādiyān*.  
 Margin, *hāshiyeh* (of book):  
*kiāreḥ, lab* (of sea).  
 Marine, *bahrī, daryāī*.  
 Mariner, *mullāḥ*.  
 Maritime, *bahrī, daryāī*.  
 Mark, *nishān*, 'alāmat, *aṣar* (Ar.  
 pl. *āṣār*); (brand), *dāgh*: (target),  
*nishāneh, hadaf*.  
 Mark (to), *nishānk*: 'alāmat *guṣār-*  
*dan*.  
 Market, *bāzār*.  
 Marriage, 'arūsī: *izdivāj, nikāḥ*.  
 Married (woman), *mankūḥeh,*  
*muzavvajeh*.  
 Marrow, *maylūz*.  
 Marry, *zan giriftan, bi-zanī gi-*  
*rifan*: *shauhar kardan*.  
 Mars, *mirrikh*.  
 Marsh, *mashkileh*.  
 Martingale, *sneh-band*.  
 Martyr, *shahid* (Ar. pl. *shuhadā*).  
 Martyrdom, *shahadat*.  
 Marvel, 'ajab, 'ajibeh (Ar. pl.  
 'ajāib).  
 Masculine, *muzakkar*.  
 Mason, *sang-turāsh, hajjār*: (build-  
 er). *bannā, mi'mār*.  
 Mass, *tūdeh, kuppel*: (religious  
 service) *quddās*.  
 Massacre, *kushtār, khūn-rizi*.  
 Master, *aqā, sāhib, malik*: (of  
 school), *mu'allim, ustād*.  
 Matting, *hasir, būryā*.  
 Matches, *kibrit*.  
 Matchless, *bi-naṣir, lā-misāl*.  
 Materials, *asbāb, lavāzin*.  
 Mathematics, 'ilm *i riyāzi*.  
 Matter, *amr* (Ar. pl. *umūr*),  
*muqaddimeh*.  
 Mattress, *dūshak* (*dushak*).  
 Maturity, *bulūgh*.  
 Maund, *man*...  
 Mausoleum, *maqbareh*.  
 May, *āyār, may*.  
 Meadow, *chaman*.  
 Meal (flour), *ard*: (food) *ghaṣā*.  
 Mean, *furū-māyeh, past, ṣalil,*  
*dūn*.  
 Mean (to), *ma'ni dāshdan*.  
 Meaning, *ma'ni, maṭlub*.  
 Meanness, *dūni, pastī*.  
 Means, *vasileh* (Ar. pl. *vasāil*),  
*vāsileh, tavassūt*.  
 Meanwhile, *dar in bain*.  
 Measles, *surkhak*.  
 Measure, *paimāneh*: (proceeding),  
*maṣlahat* (Ar. pl. *maṣālih*).  
 Measure (to), *paimūdan, andāzeh*  
*giriftan*.  
 Meat, *gūsh*.  
 Mediation, *shafā'at, tavassūt*.  
 Mediator, *shafi', vāsileh, miyānji*.  
 Medicine, *davā*.  
 Meditate, *fikr* (*tafakkur*) *k*:  
*ta'ammul n*.  
 Medlar, *azgil*.  
 Meek, *ḥalim*.  
 Meet, *shāyistih, munāsib, sazā,*  
*sazāvār, vājib, luiq*.  
 Meet (to), *bar-khurdan bi*: *dō-*  
*chār shudan*: (formally) *istiḡbal*  
*n*: (an assembly), *mun'aqid sh*:  
 Meeting, *majlis* (Ar. pl. *majālis*),  
*mahfil*: *mulaqāt*.  
 Melodious, *khūsh-navā, khūsh-*  
*alḥān*.  
 Melody, *navā, āhang*.  
 Melon, *kharbūzeh*: (watermelon)  
*hinduvāneh*.  
 Melt, *āb shudan*: *gudākhtan*  
*(gudāz)*.  
 Member, 'uzv (Ar. pl. *a'zā*), *juz'*  
 (Ar. pl. *ajza*).  
 Memoir, *taḥkireh, yāddāsh*.  
 Memorise, *yadgiri, yādāvari*.  
 Memory, *yād*: *ḥāfizeh*.  
 Mend (repair) (to), *ta'mir k*:  
*durust k*.  
 Mendicant, *gadā*: (religious),  
*davāsh*.  
 Mention, *zīkr*.  
 Mention (to), *zīkr k*: *maḥkūr k*:  
 Mentioned, *maḥkūr, mazbūr*.  
 Mercantile, *tajāratī*.  
 Merchandise, *amvāl (māl) i tajā-*  
*rat*.  
 Merchant, *tājir* (Ar. pl. *tujjār*).  
 Merciful, *rahīm*: (of God, also)  
*rahmān*.  
 Merciless, *bi-rahm*.  
 Mercury, *jireh*: (planet) 'utariḍ.

- Mercy, *rahm, rahmat, rahmā-niyyat*.  
 Merely, *faqat, mahz, tanhā*.  
 Merit, *istihqāq, liyāqat*.  
 Merit (to), *mustahaqq būdan, taiq būdan*.  
 Merry, *khurram, farahnāk*.  
 Message, *paighām*.  
 Messenger, *qāsīd, rasūl*.  
 Messiah, *Masīh*.  
 Metal, *filizz, ma'danī*.  
 Metaphorical, *majāzī*.  
 Metropolis, *dāru'ssaltanat, pāyī-takht*.  
 Microscope, *zarreh-lin*.  
 Middle, *vasat, miyān*.  
 Midnight, *nīm-shab, nisf i shab*.  
 Midst (in the), *dar miyān, dar vasat*.  
 Mighty, *'ālī-miqdār, muqtadīr*.  
 Migrate (to), *naql k:; intiqāl n:*.  
 Migration, *intiqāl*.  
 Mild, *mulā'im*.  
 Mile, *mīl*.  
 Military, *nizāmī*.  
 Milk, *shīr*.  
 Milk (to), *dūshidan*.  
 Mill, *āsiyā: (handmill), dust-ās*.  
 Miller, *āsiyā-bān*.  
 Mimic (to), *tuqlīd n:*.  
 Minaret, *manāreh (Ar. pl. ma-nā'ir)*.  
 Mind, *'aql (Ar. pl. 'uql), hūsh*.  
 Mine, *ma'dan (Ar. pl. ma'ādīn)*.  
 Mineral, *ma'danī, jamād: filizz*.  
 Mingle (to), *āmikhtan (āmiz), makhliūt s:*.  
 Minister (of state), *vazīr (Ar. pl. vuzarā), (Prime minister) sadr i a'zam: (of Christian religion) Khādimu'ddin*.  
 Ministration, *khidmat*.  
 Ministry (State), *vazārat: (of religion) khidmat i dīn*.  
 Minor, *saghtir: (under age) nā-bāligh, khayrūd-sāl, saghiru'ssinn*.  
 Mint (coinage), *zarrāb-khāneh*.  
 Mint (plant), *na'nā*.  
 Minute (small), *daqiq, raqīq: (time), daqiqeh*.  
 Miracle, *mu'jizah, āyat*.  
 Mirage, *sarūb, (āb i Yazīd)*.  
 Mirror, *āineh*.  
 Mirth, *inbisāt*.  
 Misbehaviour, *bad-raftāri, bad-sulūki*.  
 Miscellaneous, *mukhtalif, muta-farrig*.  
 Mischief, *shaitāniyyat, shurārat*.  
 Misconduct, *bad-sulūki, bad-raftāri*.  
 Misdced, *bad-kirdari*.  
 Miser, *bakhil (Ar. pl. bukhālā)*.  
 Miserable, *miskīn, shaqī, bā-shaqvāt*.  
 Misery, *shaqāvat*.  
 Misfortune, *āfat, asīb, balā, musibat (Ar. pl. masā'ib)*.  
 Miss (to), *khata k:*.  
 Missing, *gum, mafqud*.  
 Mission (political), *sifarat, ma-mūriyyat: (religious) sifarat i rūhānī*.  
 Missionary, *kashish*.  
 Mist, *mīh*.  
 Mistake, *ishtibāh, zallāt, taqsir (Ar. pl. taqāsir), ghalat (Ar. pl. aghlāt)*.  
 Mr. *āqā, sāhib*.  
 Mrs. *Khānum*.  
 Mix (to), *āmikhtan, mukhlūt s:*.  
 Moan (to), *āh kashidan*.  
 Moat, *khandaq*.  
 Mob, *hangāme, jam', anbūh*.  
 Mock (to), *rishkhānd k:; istihzā n:*.  
 Mockery, *maskharah, istihzā, rishkhānd*.  
 Model, *namūneh*.  
 Moderate, *mu'tadil*.  
 Moderation, *'itidāl*.  
 Modern, *na'y, taze, jadīd: (the moderns), muta'akklirin*.  
 Modest, *sharmsār, bā-hayā*.  
 Modesty *sharm, hayā*.  
 Moist, *nam, tar*.  
 Moisten (to), *nam (tar) k:*.  
 Moisture, *namt, tarī, rutūbat*.  
 Moment, *dam, lamheh, lahze: (importance) ahammiyyat*.  
 Momentous, *muhimm, ahamm*.  
 Monarch, *sultān (Ar. pl. salātin), padshāh*.  
 Monarchy, *saltanat, padshāhi*.

- Monastery (Chr.), *dair*: (of dar-vishes) *khānqāh*.  
 Monasticism, *ruhbāniyyat*.  
 Monday, *dōshanbeh*.  
 Money, *pūl*: (cash) *naqd* (Ar. pl. *nuqūd*).  
 Money-changer, *ṣarrāf*.  
 Money-order, *barāt*.  
 Monk, *rahīb* (Ar. pl. used as sing. *ruhbān*).  
 Monkey, *maimūn*, *būzineh*.  
 Monotheist, *muvahhid*.  
 Month, *māh*.  
 Mood (verbal), *ṣigheh*.  
 Moon, *māh*: (full-) *badr*, *māh i tāmm*.  
 Moonlight, *māhtab*.  
 Moral (of tale), *hāṣil i kalām*, *faideh*: (adj.) *parhīzkār*.  
 Morality, *parhīzkārī*, *pāk-dāmanī*.  
 Morals, *akhlāq*: (good), *akhlāq i ḥasaneh*.  
 More, *bīshitar*, *ziyādehtar*: (much more), *bi-tariq i aula'* (*ūlā'*): (no more) *digar . . . nah*.  
 Moreover, *'alāveh bar in*.  
 Morning, *ṣubḥ*: (early), *ṣubḥ i zūd*, *saḥar-gāh*.  
 Mortal (subject to death), *fānī*: (deadly), *qātil*, *muhlik*.  
 Mortality, *fanā*.  
 Mosque, *masjid* (Ar. pl. *masājīd*).  
 Mosquito, *pasheh*.  
 Most, *akṣar*.  
 Moth, *bīd*.  
 Mother, *mādar*, *rālideh*: (in-law), *mādarzan*, *mādar i shauhar*.  
 Motion, *junbish*, *ḥarakat*.  
 Motive, *sabab*, *bā'is*, *qaṣd*, *gharaz* (Ar. pl. *aghrāz*).  
 Mould (for casting), *qālab*: (soil), *khāk*.  
 Mound, *tappeh*.  
 Mount (to), *bar āmadan*, *bālā raftun*: (horse) *savār sh*: (throne) *julūs namūdan*.  
 Mountain, *kūh*; *jabal* (Ar. pl. *jibāl*).  
 Mountaineer, *kūhistānī*.  
 Mountebank, *lūṭī*.  
 Mourn (to), *nālīdan*, *nāleh k*:, *nauḥeh k*:  
 Mournful, *ghamgin*, *diltang*.  
 Mourning, *mātam*, *nauḥeh*.  
 Mouse, *mūsh*.  
 Mouth, *dahān*: (of river), *dahaneh*.  
 Move (to), (intr.), *junbīdan*, *junbish* (*ḥarakat*) *k*;; (trans.) *junbānīdan*, *junbish dādan*.  
 Movement, *junbish*, *ḥarakat*.  
 Much, *bisyar*, *khaili*: (too much) *ziyād*.  
 Mud, *gil*.  
 Muddy, *gil-ālūdeh*: (street), *pur gil*.  
 Muhammad, *Muhammad*.  
 Muḥaminadan, *Musalman*.  
 Mulberry, *tūt*.  
 Mule, *qātir*.  
 Muleteer, *chārvādar*; *qātirchi* (muledriver).  
 Multiply (to) (intr.), *afzūdan*, *bisyar sh*:.  
 Multitude, *jam'*, *gurūh*.  
 Murder, *qatl*, *khūnrizi*.  
 Murderer, *qātil*, *khūnī*.  
 Murmur, *hamhameh*.  
 Murmur (to), *hamhameh k*:  
 Museum, *tuhfeh-khāneh*.  
 Music, *naghmeh*, *tarab*, *mūstqi*, *ghana*.  
 Musical instrument, *sāz*.  
 Musician, *mutrib*, *mughannī*.  
 Musk, *mishk*.  
 Musket, *tufang*.  
 Musketeer, *tufangchi*.  
 Muslin, *malmal*.  
 Mustache, *sibīl*.  
 Mustard, *khardal*.  
 Muslim, *musulmān*. *muslim*.  
 Mute, *lāl*, *gung*.  
 Mutilated, *chūlāq*.  
 Mutineer, *yāghī*, *bāghī*, *mufsid*, *fitneh-angiz*.  
 Mutiny, *fitneh*, *tughyan*.  
 Mutton, *gūsh* *i* *gūsfand*.  
 Muzzle-loader, *dahan-pur*.  
 Myrrh, *murr*.  
 Mystery, *sirr* (Ar. pl. *asrār*), *rāz*.  
 Mystic, *ṣūfi*.  
 Mysticism, *taṣavvuf*.  
 Nail (finger), *nākhun*: (iron) *mikh*.  
 Naked, *barahneh*, *'uryān*, *lukht*

- Nakedness, *bārahmagi*, 'uryānī, 'uryat.  
 Name, *nām*, *ism* (Ar. pl. *asmā*, *a-smā*).  
 Name (to), *nām nihādan*, *nāmīdan*.  
 Named, *musammā' bi*.  
 Namely, *ya'nī*.  
 Naphtha, *naft*.  
 Napkin, *dastmāl*.  
 Narrate (to), *naql* (*hikāyat*) *k*:  
 Narrative, *na'l*, *hikāyat*, *qisṣeh* (Art. pl. *qisṣas*).  
 Narrow, *tang*.  
 Nasty, *makrūh*.  
 Nation, *qawm* (Ar. pl. *aqwām*), *ummat* (Ar. pl. *umam*), *millat* (Ar. pl. *milal*).  
 Native, *mulki*: (-land), *vaṭan*.  
 Nativity, *tavallud*, *viladat*.  
 Natural, *tab'i*.  
 Nature, *tabi'at*, *tab'*; *ṣāt*.  
 Nautical } *bahrī*.  
 Naval }  
 Navel, *nāf*.  
 Near, *nazdik*, *qarīb*.  
 Nearly, *qarīb*, *tagriban*: *takhminan*.  
 Necessaries, *lavāzim*.  
 Necessarily, *lā-jaram*.  
 Necessary, *lāzim*, *vājib*, *zarūr*, *dar-kār*.  
 Necessity, *zarūrat*; *hājat*, *ihtiyāj*.  
 Neck, *gardan*.  
 Necklace, *wardan-band*.  
 Nectarine, *sha'il*.  
 Need, *hājat*, *ihtiyāj*.  
 Needle, *sūzan*.  
 Needy, *muftis*, *bi-narā*.  
 Negation, *inkār*, *nafi*.  
 Neglect, *ghiflat*, *ihmāl*.  
 Neglected, *muhmal*.  
 Negligent, *ghāfil*.  
 Negro, *zangī*, *shakhṣ i siyāh*, *kākā* (vulg.).  
 Neigh (to), *shaileh zadan*.  
 Neighbour, *hamsāyeh*.  
 Neighbourhood, *nazdikī*.  
 Neither . . . nor, *nah . . . va nah*.  
 Nephew, *barādar-zādeh*; *khyāhar-zādeh*.  
 Nest (bird's), *a-shiyāneh*, *lāneh* (vulg.): (of ants, etc.), *chāl*.  
 Net, *dām*; *tūr*, *tūreh*.  
 Neuter (in grammar), *bi-jins*, *ghair i jins*.  
 Neutral, *bi-taraf*.  
 Never, *hargiz*, *aṣlā*, *abadā*.  
 Nevertheless, *bā-vujūd i in*, *har-chand kih*.  
 New, *nav*, *tāzeh*, *jadīd*: (New Year's Day), *navrūz*.  
 News, *khābar* (Ar. pl. *akhbār*): (good news), *muṣdeh*.  
 Newspaper, *rūznāme*.  
 Next (after), *ba'd*, *dīqar*.  
 Nib (of pen), *sar i qalām*.  
 Nice, *marghūb*, *bā-ṣafā*.  
 Niche, *ṭāqcheh*.  
 Niece, *dukhtar i barādar*, *dukhtar i khyāhar*.  
 Night, *shab*: (to-night), *amshab* (*imshab*), (last night), *dīshab*: (night before last) *parīshab*.  
 Nightingale, *bulbul*.  
 No, *khair*, *nah*: *kich*.  
 Noble, *sharīf*: (noun), *amir* (Ar. pl. *umarā*), (nobles), *arkān* ((*a'yān*) *i daulat*).  
 Nobody, *hich kas*.  
 Noise, *shulūk* (vulg.), *ṣadā*.  
 Nomads, *ilyat*.  
 Nominative, *fā'il*: *ḥālat i fā'ilī*.  
 None, *hich*, *hich kudām*.  
 Nonsense, *bihūdagi*.  
 Noon, *zuhr*.  
 Noose, *kamand*.  
 North, *shimāl*: (adj.) *shimālī*.  
 Northern, *shimālī*.  
 Nose, *binī*, *damāgh*.  
 Nostril, *minkhār*.  
 Not, *nah*: (not at all), *aṣlā*, *mutlaqā*, *hāshū va kallā*.  
 Notable, *mashhūr*.  
 Note, *yād-dāsh*: (marginal), *hāshiyeh*: (letter), *ruq'eh*.  
 Nothing, *hich*.  
 Notice, *multafit shudān*.  
 Notify (to), *i'lām* (*i'lān*) *k*: *khābar dādan*, *ittilā' dādan*, *muttali' sākhtan*.  
 Notion, *khiyāl*, *ra'i*, *gamān*, *vahm*, *zann*.  
 Noun, *ism*.  
 Nourish, *parvarish k*.



- Nourishment, *ghizā*, *ta'am*, *qūt*.  
 Novelty, *tazogī*.  
 November, *tashrin i šāni*.  
 Now, *al'an*, *ihāl*, *hālā*, *hāl*, *aknūn*.  
 Nowhere, *hich jā*.  
 Numb, *bi-hiss*.  
 Number, 'adad (Ar. pl. *a'dād*), *shamār*.  
 Number (to), *shamurdān*, 'adad *k*.  
 Numberless, *bi-shamār*.  
 Numerous, 'adid, *muta'addid*.  
 Nun, *rāhibeh*.  
 Nurse, *dayeh*, *bāji* (vulg.).  
 Nurture, *tarbiyyat*, *parvarish*.  
 Nutmeg, *jauz*.
- O!** *ai*.  
 Oak, *ballūt*.  
 Oar, *pārū*.  
 Oath, *qasam*, *saugand*.  
 Obedience, *farmān-burdāri*, *i'tā'at*.  
 Obedient, *farmān-burdār*, *mutī'*, *farmān-guzār*.  
 Obey (to), *i'tā'at n*: *mutī' shudan*.  
 Object, *maqṣūd*, *matlūb*, *gharaz*, *qasd*, *niyyat*.  
 Object (to), *i'tirāz k*:  
 Objection, *i'tirāz*.  
 Oblige (compel), *ijbār n*: *maj-būr s*.  
 Obligated (grateful), *mamnūn*, *mutashakkir*.  
 Oblivion, *nisyan*, *farāmūshi*.  
 Obscure, *tārik*, *tāreh*: *ghāmiṣ*, *maghshūsh*.  
 Obscurity, *tārikī*, *tiragī*, *zulmat*.  
 Observe, *mulāhizeh k*: *nigāh dāshtan*, *hifz k*.  
 Obsolete, *muhmal*, *mansūkh*.  
 Obstacle, *sadd*, *mumāna'at*.  
 Obstinacy, *isrār*, *khpuḍsarī*, 'inād'.  
 Obstinate, *khpuḍsar*.  
 Obtain (to), *yāftan*, *hāṣil k*: *tah-sil n*: *paidā k*: *bi-ham rasanīdan*, *bi-chang āvardan*, (intrans.): *riwāj dāshtan* (*yāftan*).  
 Obtainable, *muyassar*: (it, is) *gīr mī āyad*.  
 Obvious, *paidā*, *āshkar*, *vāzih*.  
 Occasion, *mauqa'*.  
 Occasion (to), *sabab i (ān) būdan*, *tahrik n*:  
 Occasionally, *gāhgāhi*.  
 Occupation, *shughl*, 'amal, *kār*; *pisheh*.  
 Occupied (busy), *mashghul*.  
 Occur (to), *vāqi' sh*: *ittifaq uf-tādan*.  
 Occurrence, *hādiseh* (Ar. pl. *ḥavādiṣ*), *vāqi'eh* (Ar. pl. *vaqā'i*, *majāra*).  
 Ocean, *bahr i muḥit*.  
 O'clock, *sā'at*.  
 October, *tashrin i avval*, *aktūbar*.  
 Ode, *ghazal*, *qasīdeh* (Ar. pl. *qasā'id*).  
 Odour, *būy*, *rāiheh*.  
 Offence, *taqsir*, *quṣūr*, *gunāh*.  
 Offend (to), *runjānidan*: (cause to stumble) *laghzanidan*.  
 Offer (to), *taqdīm n*:  
 Offering, *naṣr*, *piṣhkasī*: *qurbānī*.  
 Office, *daftarkhāneh*: *manṣab*.  
 Officer, *ṣāhib-manṣab*, *sarkardeh*.  
 Offspring, *nasl*, *aulād* (Ar. pl. of *valad*), *zurriyyat*.  
 Often *bārhā*, *akṣar i auqāt*, *mu-karrar*.  
 Oil, *raughan*.  
 Old (persons), *pīr*, *kuhan-sāl*, *sālkhpurdeh*: (things) *kuhneh*.  
 Olive, *zaitūn*.  
 Omen, *fāl*.  
 Omnipotent, *qādir i mutlaq*.  
 On, *bar*, *bar rūyi*, *bar sar i*.  
 Once, *yak daf'eh*; *bāri*: (at once) *j'l faur*; *al'an*.  
 One, *yak*.  
 Onion, *piyāz*.  
 Only, *faqat*, *tanhā*: *vahid*, *ya-gāneh*.  
 Onset, *hamleh*, *yūrish*, *hujūm*.  
 Onyx, 'aqlq, *sang i sulaimānī*.  
 Open, *bāz*, *gushādeh*, *maftūh*.  
 Open (to), *bāz (vā) kardan*, *gushādan*.  
 Openly, 'alāniyyatan, *ṣarīhan*.  
 Operation (surgical), *jarrāhi*.  
 Opinion, *ra'i* (Ar. pl. *arā* and *arā*), *khiyāl*.  
 Opium, *tiryak*.  
 Opponent, *mukhālif*.

Opportunity, *fursat*.  
 Oppose, *mukhālafat* *n.* : , *bar ẓidd shudan*.  
 Opposite, *rūbirū*, *muqābil* ; *ẓidd*, *bi-khilāf*.  
 Opposition, *mukhālafat*, *ẓiddiyyat*, *tandūz*.  
 Oppress (to), *mazlūm* *s.* : *jafā* *k.*  
 Oppression, *zulm*, *ta'addī*, *satam*.  
 Oppressor, *ẓālim*, *satamkār*.  
 Optative (verb), *fī'l i tamannā*.  
 Option, *ikhtiyār*.  
 Or, *yā*, *khpāh*.  
 Orange, *nārangi*, *madani*.  
 Oration, *khitāb*, *nutq*.  
 Orb, *jirm*.  
 Order, *ḥukm* (Ar. pl. *aḥkām*), *amr* (Ar. pl. *avāmīr*), *farmān* : (arrangement), *intizām*, *nizām*, *tartīb*.  
 Order (to), *farmādan*, *ḥukm* *k.* : , *amr* *n.* : , *ma'mūr* *s.*  
 Ordinary, *'umūmī*.  
 Ordnance, *tūpkhāneh*.  
 Organ (instrument), *ālat* : (musical instrument) *sāz*.  
 Organisation, *nizām*, *intizām*.  
 Orient, *sharq*, *mashriq*.  
 Oriental, *sharqī*, *mashriqī*.  
 Origin, *aṣl* (Ar. pl. *uṣūl*), *sarchashmeh*.  
 Original, *aṣli*, *avvalīn*.  
 Ornament *zinat*, *ārāyish*.  
 Ornament (to), *ārasteh* *s.* : , *mu-zayyan* *s.*  
 Orphan, *yatim*.  
 Orthography, *imlā*.  
 Ostrich, *shutur-murgh*.  
 Other, *digar*, *ghair*.  
 Otherwise, *va agarnah*, *va illā*.  
 Ottoman, *'usmānī*.  
 Ought, *bāyad*.  
 Out, *birūn*.  
 Outpost, *qarāvul*.  
 Outside, *birūn*, *kharij*.  
 Outstrip (to), *sibqat justan* *bar*.  
 Outwardly, *dar sūrat*.  
 Oven, *kūreh*, *tannūr*.  
 Over, *bālā*, *bar bālā*, *fauq* *az*.  
 Overcast, *girifteh*.  
 Overcome, *ghalīb* *āmadan* *bar*.  
 Overseer, *nāzir*.

Overturn (to), *vāḡgūn* *s.* : , *sarnigūn* *k.* : .  
 Overwhelm (to), *mustauli* *sh.* : *bar*, *ghalabeh yāftan* *bar*.  
 Owe (to), *qarḡ* *dashtan*, *bidiḡ-kār būdan*.  
 Owl, *būm* : *jughd*.  
 Own (to), *dashtan* : (confess) *iqrūr* *n.* : , *i'tirāf* *k.* : .  
 Owner, *ṣāhib*, *mālik*.  
 Ox, *gāv*, *gāv i nar*.  
 Pace (step), *qadam* (Ar. pl. *aq-dām*).  
 Pacific, *ṣulḡ-āmis* ; *ṣulḡ-dūst*.  
 Pack, *dasteh*, *basteh*.  
 Pack (to), *bastan*.  
 Pack-horse, *yābū*.  
 Packing-needle, *sūzan i javāl-dūz*.  
 Packsaddle, *pālān*.  
 Padlock, *quṣṭ*.  
 Pagan, *but-parast*.  
 Page, *ṣafheh*.  
 Pail, *saṭl*, *dalv*.  
 Pain, *dard*, *ālam* (Ar. pl. *ālām*), *vaja'* (Ar. pl. *aujā'*).  
 Pains (trouble), *ṣaḡmat*, *ma-shaqqat*, *dīqqat*.  
 Painful, *pur-dard*, *dardnāk*, *vajī*.  
 Painstaking, *mīhnatī*, *mīhnat-dūst*, *muwāzib*.  
 Paint, *rang*.  
 Paint (to), *rang* *zadan* : *naqsh kardan*.  
 Painter, *naqqāsh*, *muṣavvir*.  
 Painting (a), *naqsh*, *taṣvīr*.  
 Pair *juft*.  
 Palace, *qasr*, *kākh*.  
 Palanquin, *takht i ravān*.  
 Palatable, *guvārā*.  
 Palate, *kām*.  
 Pale, *kamrang*, *parideh-rang*, *zard*.  
 Palm (tree), *nakhḡ*, *nakhleh*, *darakht i khurmā* : (of hand) *kaf*.  
 Palpitate, *ṭapīdan*.  
 Palpitation, *ṭapish*.  
 Palsied, *maflūj*, *iflīj*.  
 Palsy, *fālīj*.  
 Pamphlet, *risāleh*.

- Pan (earthen), *dizi*; (frying) *taveh*.  
 Pane (of glass), *jām*; (coloured) *kitabī*.  
 Panic, *hazimat*, *khaufi nāgahān*.  
 Panniers (for fruit), *laudeh*: (for travelling), *kajaveh*.  
 Pantaloon, *zir-jameh*, *shalvār*.  
 Panther, *palang*.  
 Pantry, *sharbat-khāneh*.  
 Papa, *bāhā*.  
 Paper, *kaghaz*: (blotting), *kaghaz i khushk kun*.  
 Papist, *pāpāri*.  
 Parable, *maṣāl* (Ar. pl. *amṣāl*), *tamā'il*.  
 Paraclete, *fāraqlit*, *tasalli-dihandeh*.  
 Parade, *sān*.  
 Paradise, *bihisht*, *fardaus*, *jannat*.  
 Paraffine, *naft*.  
 Paragraph, *faṣl* (Ar. pl. *fuṣūl*).  
 Parallel, *mutavāzi*.  
 Paralysis, *fālij*.  
 Paralytic, *ifti*, *maflūj*.  
 Parapet, *kangureh*.  
 Parasang, *fursakh*, *farsang*.  
 Parasol, *chatr*, *āftāb-gir*.  
 Parcel, *basteh*.  
 Parch (to), *birishtan*, *birishteḥ s.*.  
 Pardon, 'afv; *amurzish*, *maghsirat*: 'uzr.  
 Pardon (to), 'afv k:; *amurzidan* (said of God only): *bakhshidan*.  
 Pare (to), *nāklun giriftan* (nails), *tarāshidan*.  
 Parentage, *nasab*, *niṣād*.  
 Parents, *validein* (Ar. dual).  
 Parish, *maḥalleh*.  
 Parliament, *dāru'shshūrā*, *parlāmānt*.  
 Parlour, *utāq i sufreh*.  
 Parole, *qaul*.  
 Parrot, *tūtī*.  
 Pārsī, *pā'si*, *zardushti*, *gabr*.  
 Parsley, *kirafs*.  
 Part, *pāreh*, *tikkeḥ*, *juz* (Ar. pl. *ajzā*), *buhreh*.  
 Part. (to), *judā s.*; *taq'im k.*.  
 Partake (to), *sharik būdan dar* (of), *shirakat dāshtan*.  
 Partaker, *sharik* (Ar. pl. *shurakā*).  
 Partiality, *ṭarafdāri*, *ṭarafgiri*.  
 Participle (act.), *ism i fā'il*, (pass.), *ism i maf'ul*.  
 Particle, *zarreh*, *rīzeh*: (grammar) *harf*.  
 Particular, *khāss*, *makhṣūṣ*, *mukhtass*.  
 Partner, *sharik* (Ar. pl. *shurakā*).  
 Partnership, *shirakat*, *mushārakat*.  
 Partridge, *kabk*, *durrāj*.  
 Party, *mihmāni*, *ziyāfat*: (evening) *shab-nishīni*: (political etc.) *firqeh*.  
 Pass, *tangrāh*, *gardaneḥ*, *tangnā*: (letter) *taḥkireh*.  
 Pass (to), *guṣashtan* (by az); (be current) *riwāj dāshtan*, *rāij b*: (the night), *shabrā birūz āvardan*, *bi-sar burdan* (time).  
 Passenger, *musāfir*.  
 Passion, *hai'ā-yi-nafsāni*.  
 Passionate, *tund-khūy*, *tund-mizāj*.  
 Passive, *mutaḥammil*: (verb), *maf'ul*, *majhūl*.  
 Passover, 'id ('aid) *i faṣḥ*.  
 Passport, *taḥkireh*.  
 Past, *guṣashteh*, *salaf*, *sābiq*: *māzi*.  
 Paste, *sirish*.  
 Pasteboard, *muquvvā*.  
 Pasture, *charāghāh*, *marta'*, *chaman*.  
 Pasture (to), *charīdan*.  
 Patch, *pīneh*, *vaṣ'eh*.  
 Patch (to), *vaṣ'leh k.*; *pīneh dūkhtan*.  
 Path, *jāddeḥ*.  
 Patience, *ṣabr*.  
 Patient, *ṣābir*: *mariz* (sick).  
 Patriarch, *abū'l ābā*.  
 Patrimony, *irṣ*, *mī'rās*.  
 Patriot, *ḥabibū'l vaṭān*.  
 Patriotism, *hubbu'l vaṭān*.  
 Patron, *murabbī*.  
 Pattern, *namūneh*.  
 Pauper, *faqir*, *maskin*, *bi-navā*.  
 Pavement, *sang-farsh*.

- Paw (fore-), *dast*; (hind), *pāy*.  
 Pawn, *rahn*, *girau*.  
 Pawn (to), *rahn guzashtan*.  
 Pawnbroker, *rahn-gīr*.  
 Pay, *ujrat*, *mavājib*, *muzd*: (daily) *rūzāneh*, (monthly) *mushāhāreh*, (yearly) *sāhiyāneh*.  
 Pay (to), *adā k*:  
 Payment, *adā*.  
 Pea, *nukhūd* (i *farangi*), *karsanneh*.  
 Peace, *sulh*, *musālahah*.  
 Peaceable, *sulh-dūst*, *sulh-jūy*.  
 Peach, *hullū*.  
 Peacock, *zāvus*.  
 Peak (mountain), *sar*, *qulleh*.  
 Pear, *gulābi*.  
 Pearl, *murvārid*, *lu'lu'* (Ar. pl. *la'alī*), *durr* (Ar. pl. *durār*).  
 Peasant, *rūstāi*, *dihqān*, *ra'īyyat*, *dihātī*.  
 Pebble, *sang-rīzeh*.  
 Peck, *minqār zadan*.  
 Peculiar, *gharīb*, 'ajīb: *mukhtass* (to, *bi*-).  
 Peddler, *dast-furūsh*, *pīlavar*.  
 Pedigree, *nasab*, *nasabnāme*.  
 Peel, *qishr*, *pūst*.  
 Peel (to), *pūst kandan*.  
 Peer (noble), *amīr* (Ar. pl. *umarā*): (equal) *nazīr*.  
 Peerless, *bi-nazīr*, *bi-misāl*, *lā-peg*, *mīkh*. [*ṣanī*.]  
 Pelican, *murgh i saqqā*.  
 Pellmell, *harj-marj*.  
 Pellucid, *shaffāf*.  
 Pen, *qalam* (steel), *qalam i ahin* (*fulād*), (nib), *sar* (*nauk*) i *qalam*; (-case), *qalamdān*.  
 Pencil, *midād*.  
 Pendulum, *langar* (i *sā'at*).  
 Penetration, *firāsāt*, *faẓānat*.  
 Peninsula, *nīm-jazīreh*.  
 Penman, *khpush-navīs*.  
 Pension, *vazīfeh*, *mustamarri*.  
 Pentateuch, *Taurāt*.  
 People, *khalq*, *mardum*, *ahl* (Ar. pl. *ahālī*).  
 Pepper, *fūfūl*.  
 Peppermint, *na'nā*.  
 Per cent, *fī sad*: (ten per cent, *fī sad dah*).  
 Perdition, *halākat*.  
 Perfect, *kāmīl*, *tamm*, *tamām*, *kullī*.  
 Perfect (to), *bi itmām* (*ikmāl*) *rasānīdan*, *takmīl k*:  
 Perfection, *kamāl*; *takmīl*.  
 Perfectly, *kāmīlan*, *tamāman*, *kullīyyatan*.  
 Perfidy, *khiyānat*.  
 Perform (to), *bi-jā avardan*, *bi-kār burdan*, *ijrā n*:, *ifā n*:, *vafā k*:.  
 Perfume, 'aṭr, *khpushbūi*, *raiḥeh*.  
 Perfumed, *mu'attār*.  
 Perhaps, *shāyad*, *gūyā*.  
 Peril, *khatr*, *mukhātāreh*.  
 Perilous, *khtarnāk*, *pur khatār*.  
 Period, 'arṣeh, *muddat*, *vaqt* (Ar. pl. *auqāt*).  
 Perish (to), *halāk sh*:, *tabāh*.  
 Perishable, *fānī*. [*gashtan*.]  
 Perjury, *saugand* (*qasam*) i *durūgh*.  
 Permanence, *baqā*, *davām*.  
 Permanent, *pāyadār*, *qāim*, *dāim*, *bāqī*.  
 Permissible, *jāiz*, *ruvā*, *halāl*.  
 Permission, *iḥn*, *ijāzat*, *riẓā*, *tajvīz*.  
 Permit (to), *iḥn* (*ijāzat*) *dādan*.  
 Pernicious, *muzīrr*. [*guẓārdan*.]  
 Perpetrate (to), *murtakīb būdan*.  
 Perpetual, *dāim*, *jāvid*, *jāvidanī*.  
 Perpetually, *dāiman*, *paivasteh*.  
 Perplex (to), *hairān s*:, *mutahayyir n*: *parishān s*:, *bi-hairāt andākhtan*.  
 Perplexed, *muzṭarīb*, *hairān*, *mutahayyir*, *parishān*.  
 Perplexity, *hairāt*, *iztirāb*, *tashvīsh*, *tahayyur*.  
 Perquisites, *madākhl*.  
 Persecute (to), *jafā n*: *ta'aqub n*:.  
 Persecution, *jafā*, *ta'aqub*.  
 Perseverance, *isrār*, *muwāzibat*.  
 Persia, *Irān*. [*istiqāmat*.]  
 Persian, *Irānī*: (language), *Fārsī*.  
 Persist (to), *isrār n*:.  
 Person, *shakhs* (Ar. pl. *ashkhas*), *kas*, *nafar*, *adam*: (of Holy Trinity), *aqnūm* (Ar. pl. *aqānīm*): (of verb.) *zamīr*: (1st P.), *mutakallim*, (2nd P.) *mukhātāb*, (3rd P.), *ghāib*.

- Personal, *shakhshi, zāti*.  
 Personality, *shakhsiyyat*.  
 Personally, *fī nafsiki*.  
 Perspicuous, *mubīn, vāziḥ, paidā, aṣḥkar*.  
 Perspiration, *'araq*.  
 Perspire (to), *'araq k:*.  
 Persuade (to), *māil gardānidan*.  
 Perusal, *mutāla'eh, mulāḥazeh*.  
 Peruse (to), *mutāla'eh, (mulāḥazeh) k: or m: namūdan, or m: farmūdan*.  
 Perverse, *khṛud-sar, sarkash, mu'ānid*.  
 Perverseness, *tamarrud, khṛud-sari*.  
 Perversion, *inhirāf*.  
 Pervert, *bargashiteh, murtadd*.  
 Pestilence, *tā ūn, vabā*.  
 Pet (to), *navāzish k:*.  
 Petition, *'arīzeh, 'arḡ-dāsht*.  
 Petroleum, *naft*.  
 Petticoat, *fistān*.  
 Phantom, *khīyāl*.  
 Pharisee, *farisi*.  
 Pheasant, *qareh qāvul*.  
 Phial, *shisheh*.  
 Philology, *'ilm i alsaneh*.  
 Philosopher, *khīradmand, faīla-sūf*.  
 Philosopher's stone, *kimīyā*.  
 Philosophy, *ḥikmat*.  
 Phoenix, *humā*.  
 Photograph, *'aks*.  
 Photograph (to), *'aks andākhtan*.  
 Photographer, *'akkās*.  
 Physical, *ṭabī'i*.  
 Physician, *ḥakīm, ṭabīb* (Ar. pl. *atibbā*).  
 Piano, *sāz, piyānū*.  
 Pick (to), *chīdan (chin); — (out), bar chīdan, barguzidan, inti-khāb k:*.  
 Pickles, *turushī*.  
 Picture, *tasvīr, naqsh*.  
 Piece, *pāreh, rizeh, tikkeh*.  
 Pierce (to), *sufṭan (sunb), sun-bīdan, sūrakh k:*.  
 Piety, *taqvā', dīndari*.  
 Pig, *khūg, gurāz, khinzīr* (Ar. pl. *khanāzīr*).  
 Pigeon, *kabūtar, kaftar* (vulg.)  
 Pile, *tūdeh, kuppeh*.  
 Piles, *bavāstīr*.  
 Pilgrim (to Mecca), *ḥājjī: (elsewhere) zavvār, ziyārat kundan-deh*.  
 Pilgrimage (to Mecca), *ḥajj: (elsewhere), ziyārat*.  
 Pill, *ḥabbeh*.  
 Pillage, *tārāj, turk-tāzi, chapāv*.  
 Pillar, *sutūn, rukn* (Ar. pl. *arkan*).  
 Pillow, *hālīsh, bālin, pushtī* (vulg.).  
 Pin, *sanjāq*.  
 Pine-tree, *sinaubar, kāj*.  
 Pine-apple, *'ainun'nās*.  
 Pink (flower), *mikhak: (colour), gul-rang*.  
 Pinnacle, *kangureh*.  
 Pious, *muttaqī, dīndar, khudātars*.  
 Pipe (smoking), *chībūq: (for water) lūleh*.  
 Pistachio, *pisteh, fistuq*.  
 Pistol, *ṭapāncheh*.  
 Pit, *chāh, gaud* (vulg.), *ḥufreh*.  
 Pitcher, *sabū, kūzeh*.  
 Pitchfork, *changāl*.  
 Pith, *maghz*.  
 Pitiless *bī-raḥm*.  
 Pity, *shafaqat, riqqat, ra'fat: (it is a —) ḥaif ast*.  
 Pity (to), *shafaqat n: bar*.  
 Place, *makān, maqām, jāy, mauqa': (dignity), makānat*.  
 Place (to), *guṣāshṭan, nihādan*.  
 Plague, *tā'ūn*.  
 Plain, *dasht, sahrā: (ugly), zisht-rūy, (evident), ṣarīḥ*.  
 Plainly, *ṣarīḥan, vāziḥan, aṣḥkāra*.  
 Plaintiff, *mudda'i*.  
 Plait (to), *baftan*.  
 Plan, *tadbīr* (Ar. pl. *tadabīr*).  
 Plane (instrument), *randeh: (surface), sath: (tree), chinār*.  
 Planet, *sayyāreh*.  
 Plank, *takhteh*.  
 Plant, *nabāt, rustani*.  
 Plant (to), *kashtan (kār), nishāndan, ghars n:*  
 Plaster, *gach, kah-gīl: (medical), marham*.

- Plaster (to), *andūdan*.  
 Plate, *bushqab*.  
 Platform, *takhteh*.  
 Play, *bāzi*: (gambling) *qumār*, *qumār-bāzi*.  
 Play (to), *bāzi k*: (music), *navākhtan*, *zadan*.  
 Pleasant, *latīf*, *dil-pasand*, *laẓīz*.  
 Please (to), *khushnūd s*:; *pasand āmadan*: (if you —), *iltifāt farmūdeh*.  
 Pleased, *khushnūd*, *rāzi*.  
 Pleasure, *shādī*, *khushnūdi*, *laẓẓat*.  
 Pledge, *girau*, *rahn*.  
 Plenipotentiary, *vazīr (safir) i mukhtār*.  
 Plenteous, } *vāfir*, *farāvān*, *bā-*  
 Plentiful, { *kişrat*.  
 Plenty, *farāvāni*, *vafarat*, *kişrat*.  
 Plot, *sāzish*, *vtfāq*, *mu'āhadeh*.  
 Plough, *khish*, *shukhm*.  
 Plough (to), *shukhm k*:  
 Pluck (to), *chidan (chin)*.  
 Plum, *ālū*, *ālūcheh*.  
 Plumage, *par va bāl*.  
 Plump, *farbūh*, *chāq*.  
 Plunder, *tārāj*, *chapāu*, *ghārat*.  
 Plunder (to), *tārāj k*:; *ghārat n*:.  
 Pluperfect, *māzi-yi ba'id*.  
 Plural *jam'*.  
 Plurality, *kişrat*, *ta'addud*.  
 Pocket *jīb*.  
 Pocket-handkerchief, *dastmāl*.  
 Poem, *shi'r* (Ar. pl. *ash'ar*).  
 Poet, *shā'ir* (Ar. pl. *shu'arā*).  
 Poetry, *shi'r*, *naẓm*: (art of —), *ilm i 'arūz*.  
 Point, *sar*, *nauk*: (dot), *nugteh*.  
 Point (to, out), *nishān dādan*, *ishāreh bi-sū-yi . . . n*:.  
 Poison, *zahr*, *samm*.  
 Polar *qutbi*.  
 Pole, (of heavens), *qutb*; *chūb*.  
 Policy, *maşlahat*.  
 Polish (to), *zidūdan*, *saigal k*:; *jilā dādan*.  
 Polite, *adīb* (Ar. pl. *udabā*), *bā-adab*.  
 Politeness, *adub*.  
 Pollute (to), *ālūdeh s*:; *mulavvas k*:; *najis gardānidan*.  
 Pollution, *najāsāt*, *ālūdagi*.  
 Polo, *chaugān*, *chaugān bāzi*.  
 Polygamy, *kişrat i azvāj*.  
 Polytheism, *shirk*.  
 Polytheist, *mushrik*.  
 Pomegranate, *anār*.  
 Pomp, *damdameh*, *karr o farr*, *hashmat*.  
 Pond, *hauz*, *ābgir*.  
 Pony, *yābū*.  
 Poor, *faqir* (Ar. pl. *fuqarā*), *muftis*, *bi-navā*.  
 Pope, *pāpā-yi Rūm*.  
 Poppy *hashh-khashh*.  
 Populace, *'avāmm(u'n-nās)*, *arā'il* (Ar. pl.).  
 Populate (to) *ābād s*:  
 Population, *jam'iyyat*.  
 Populous, *ābād*, *ma'mūr*.  
 Porch, *ravāq*.  
 Porcupine, *kharpusht*, *qunfuz*.  
 Pork, *gūsh i khinzir*.  
 Port (harbour) *bandar*.  
 Porter, *darbān*: (carrier), *ham-māl*.  
 Portion, *bahre*, *juzv* (Ar. pl. *ajzā*).  
 Portmanteau, *khūrjin*.  
 Portrait, *taṣvir*, *shabīh*.  
 Possess (to), *dushtan (dār)*.  
 Possessor, *ṣahib*, *malik*.  
 Possibility, *imkān*.  
 Possible, *mumkin*.  
 Possibly, *shāyad*.  
 Post, *chapār*, *pūsteh*; (postage-stamp) *tamr*.  
 Posterity, *aulād*, *a'qāb*.  
 Postpone (to), *ta'viq andākhtan* (*andāz*), *ta'khir k*:.  
 Posture, *vāz'*.  
 Pot, *dig*: (earthen) *dizi*, *kūzeh*.  
 • Potato, *sīb i zamini*. •  
 Potter, *kūzeh-gar*.  
 Pouch, *kīseh*, *kif*.  
 Pound (to), *kūftan*, *kūbidan*.  
 Pound (£), *līreh*.  
 Pour, *rikhtan (rīz)*.  
 Poverty, *iflās*, *muftisi*, *bi-navāi*, *tang-dastī*.  
 Powder, *safūf*: (gunpowder), *bārūt*.  
 Power, *qudrat*, *quvvat*, *yāra*, *tavānāi*.

- Powerful, *qādir*, *qavī*, *zūrāvar*, *muqtadīr*.  
 Powerless, *nā tavān*.  
 Practice, *mashq*: 'adat, 'amal.  
 Practise (to), *mashq k*:.  
 Praise, *madh*, *sitāyish*, *ta'rīf*, *hamd*, *ṣanā*.  
 Praise (to), *sitūdan* (*sitāy*), *taustif k*:.  
 Pray (to), *du'ā k*:.  
 Prayer, *du'ā*: (fixed), *namāz*.  
 Preach, *va'z k*: *mau'izeh n*:  
 Preacher, *va'iz*.  
 Precede (to), *pish raftan*.  
 Preceding, *sābiq*.  
 Precept, *pand*, *naṣīhat* (Ar. pl. *nasāih*).  
 Precious, *bi-bahā*, *bish-qīmat*, *qīmat-dār*, *girān-bahā*.  
 Precipice, *part-gāh*.  
 Predestination, *qismat*, *qazā*, *qadar*.  
 Preface, *dībācheh*, *muqaddameh*.  
 Prefer (to), *tarjīh dādan*, *rujhān dādan*.  
 Pregnant, *hāmīleh*, *ābistan*.  
 Prejudice, *ta'aṣṣub*.  
 Prejudiced, *mu'ta'aṣṣib*.  
 Preparation, *tadārūk*.  
 Prepare (to), *tadārūk dādan* (for): *hāzīr* (*durust*) *k*:.  
 Prepared, *muhāyyā*, *hāzīr*, *āmādeh*.  
 Preposition, *ḥarf i jarr*.  
 Presage, *fāl*, *shukūn*.  
 Presbyter, *kashīsh*.  
 Prescience, *pish-bīnī*.  
 Presence, *huzūr*: *hazrat*.  
 Present, *hāzīr*, (time), *hāl*: (gift), *bakhshish*, *pishkash*, *saughāt*.  
 Present (to), *hāzīr k*:; *bakhshīdan*, *dādan*, *atā k*:; *'ināyat n*:.  
 Preservation, *muhāfizāt*, *hiḥāzat*.  
 Press (printing), *chāpkhāneh*, *maṭba'*: (cupboard), *ganjeh*.  
 Press (to), *fishurdan* (*fishār*).  
 Presume (to), (fancy), *pandāsh-tan* (*pandār*), *ingāsh-tan* (*ingar*).  
 Presumption (fancy), *mazanrēh*, *gamān*: (arrogance), *takabbur*, *jasarat*.  
 Pretence, *bahāneh n*:  
 Preterite, *māzī yi mutlaq*.  
 Pretty, *khushgīl*, *qashang*, *maqbūl*.  
 Prevail (to), *ghalabeh yāftan*, *ghalīb āmadan*, *mustaulī shudan*, *istilā yāftan* (over, bar): (be prevalent), *shuyū' dāshtan*, *ravāj dāshtan*: (become prevalent), *shuyū' (ravāj) yāftan*.  
 Prevalent, *tārī*, *rāij*.  
 Prevent (to), *bāz dāshtan*, *mānī būdan* (or *shudan*).  
 Previous, *sābiq*, *pishīn*.  
 Previously, *sābiq bar in*, *min qabl*.  
 Prey, *shikār*, *said*.  
 Price, *qīmat* (*qaimāt*), *bahā*, (price current) *nirkh*.  
 Priceless, *bi-bahā*, *bish-qaimāt*, *girān-māyeh*, *girān-bahā*.  
 Prick (to), *khalidan*.  
 Pride, *takabbur*, *ghurūr*.  
 Priest, *kāhin* (now a sorcerer: Ar. pl. *kahaneh*); (presbyter) *kashīsh*.  
 Priesthood, *kahānat*, *kahanūt*.  
 Primary, *avvalīn*, *aṣlī*.  
 Prince, *shāh-zādeh*, *sarvar*, *mīrzā*.\*  
 Princess, *bānū*, *bānū-yi 'uzmā'*, *shāh-zādeh-khānum*.  
 Principal, *'umdeh*: *ra'īs* (Ar. pl. *ru'asā*).  
 Principally, *ghaliban*, *khusūṣan*.  
 Principle, *mūjib*, *aṣl* (Ar. pl. *usūl*).  
 Print (foot-), *aṣr* (Ar. pl. *āṣār*), *qadam* (Ar. pl. *aqdam*).  
 Print (to), *chāp k*:; *ṭab' k*:.  
 Printed, *maṭbū'*.  
 Printer, *chāpchī*, *ṭabbā'*.  
 Prison, *zindān*, *habs-khāneh*.  
 Prisoner, *zindānī*, *maḥbūs*; *asīr* (Ar. pl. *usarā*).  
 Privacy, *khalvat*.  
 Private, *khāṣṣ*: (soldier) *sar-bāz*: (secret) *maḥramāneh*.

\* *Mīrzā* prefixed to a name = *Mr.*, but affixed it means *prince*.

- Privately, *maḥramāneh*.  
 Privilege, *imtiyās*.  
 Privity, *agāhi*.  
 Prize, *m'am* (*an'am*).  
 Probability, *ihtimāl*.  
 Probable, *muhtamil*: (to be —), *ihtimāl dāsh-tan*.  
 Probably, *ihtimāl hast*, *shāyad*, *gūyā*.  
 Probation, *imtiḥān*, *azmāyish*: (time of) *muhlat*.  
 Problem, *ma'saleh* (Ar. pl. *ma-sāl*), *mu'ammā*.  
 Probosis, *khūrtum*.  
 Proclamation, *ishtihār-nāmeḥ*.  
 Procurable, *muyassar*.  
 Procurator, *ḥākim*, *ḥukmrān*.  
 Procure (to), *hāsul n*; *taḥṣil k*; *paidā k*; *bi-ḥam rasānidan*, *yāftan* (*yāb*).  
 Prodigious, *muṣrif*.  
 Produce, *hāsul*, *maḥṣul*.  
 Produce (to), *paidā k*; *bar āvar-dan*: *zāidan*.  
 Profession, *iqār*: (business), *pisheh*, *hīrfeh*.  
 Professor, *ustād*, *mu'allim*, *mu-darris*.  
 Profit, *sūd*, *naḥ*, *manfa'at*, *fāideh*.  
 Profitable, *muḥit*, *sūdmand*.  
 Profligate, *badkar*, *fāsiq*, *fājir*.  
 Progenitor, *jadd* (Ar. pl. *ajdād*).  
 Progeny, *nasl*, *zurriyat*, *aulād* (Ar. pl. of *valad*).  
 Progress, *tarāqqī*, *irtiqā*.  
 Prohibit (to) *man' k*; *qadaghan* (*ghadaghan*) *k*; *nahy k*.  
 Prohibition, *mumāna'at*, *man'*, *qadaghan*.  
 Prolix, *ṭavīl*, *tūlānī*.  
 Prolong (to), *darāz k*; (to be prolonged), *tūl kashīdan*, *bi-tūl anjāmīdan*.  
 Promenade, *gardish*, *tafarraj*, *sair*.  
 Prominent, *mashhūr* (Ar. pl. *mashāhīr*), *mumtāz*.  
 Promise, *va'deh*, *qarār*, *qaul*.  
 Promise (to), *va'deh k*; *qaul dādan*.  
 Promised, *mau'ūd*.  
 Pronoun (personal), *zamīr*, (de-monstrative), *ism i ishāreh*, (relative) *mauṣūl*.  
 Pronounce (to), *talaffūz k*.  
 Pronunciation, *talaffūz*.  
 Proof, *dalīl* (Ar. pl. *dalā'il*, *adīl-leh*), *burhān* (Ar. pl. *barāhīn*), *isbāt*.  
 Propensity, *ma'il*, *riḡbat*.  
 Proper, *lāiq*, *shāyisteh*, *munāsib*, *ravā*, *sazāvar*.  
 Property, *milk*, *mā yamlik*, *māl*.  
 Prophecy, *nubuvvat*, *pishingut*.  
 Prophesy (to), *nubuvvat k*.  
 Prophet, *nabī* (Ar. pl. *anbiā*) *paighambar*: *rasūl* (Ar. pl. *ru-sul*).  
 Prose, *naṣr*.  
 Proselyte, *mu'min i jadīd*.  
 Prosody, *'ilm i 'arūz*.  
 Prosperity, *iqbal*, *kām-rānī*, *sa'adat-mandī*, *biḥ-būdī*.  
 Prosperous, *kām-rān*, *sa'adatmand*.  
 Prostration, *sujdeh*, *sujūd*.  
 Protect (to), *ḥimāyat k*: *ḥifā-zat n*.  
 Protection, *ḥimāyat*, *ḥifāzat*.  
 Protector, *ḥāmī*, *muḥāfiẓ*.  
 Protestant, *pratistānt*, *rāfi' bi-Khuda*.  
 Proud, *maghrūr*, *mutakabbir*.  
 Prove (to), *ṣābit k*; *isbāt n*; *dalālat k*: or *dāsh-tan*, *mudal-lal s*.  
 Proverb, *maṣāl* (Ar. pl. *amṣāl*).  
 Proverbial, *zarbu'l maṣāl*.  
 Provide, *amādeh* (*ḥāẓir*) *k*; *ta-hiyeḥ n*.  
 Providence, *pishbinī*: (Divine-), *Parvardigār*.  
 Province, *mamlakat* (Ar. pl. *ma-mālik*), *vilāyat*.  
 Provisions, *ghazā*, *ṭa'am*, *azūqeh*: (for journey), *tūsheh*.  
 Provoke (to), *bar angikhtan* (*ang-iz*), *tahrīk n*; *junbish dādan*.  
 Proxy, *vakīl* (Ar. pl. *vukalā*).  
 Prudence, *pishbinī*, *hūsh*, *baṣīrat*.  
 Prudent, *pishbin*, *hūshyār*.  
 Psalm, *zabūr*, *mazmūr* (Ar. pl. *mazāmīr*).  
 Puberty, *bulūgh*.  
 Public, *'amm*, *'ammeh*, *'umūmī*.



Public-house, *sharāb-khāneh*, *mai-kadeh*.

Pull (to), *kashīdan*.

Pullet, *jūjeh*.

Pulpit, *minbar*.

Pulse, *nabz*.

Pumice-stone, *sang i pā-māleh*.

Pump, *tulumbeh*.

Pumpkin, *kadū*.

Pun, *kināyeh*, *aihām*, *latīfeh*.

Punctual, *muvaqqat*.

Punctually, *sar i vaqt*, *bi-vaqt*.

Punish (to), *sazā dādan*, *tanbīh*, *k:*, *siyāsāt*, *k:*, *'uqūbat n:*.

Punishment, *sazā*, *ta'dīb*, *tanbīh*, *siyāsāt*, *'uqūbat*.

Pupil, *shāgird*, *muta'allim:* (of eye), *mardumak i chashm*.

Purchase (to), *kharīdan*, *ishtirā k:*.

Purchaser, *mushtari*, *kharīdār*.

Pure, *pāk*, *tāhir*; *khālīš*: *pāk-dāman*.

Purify (to), *tankīyeh k:*, *pāk k:*.

Purple, *bīnafsheh-rang*, *arghavānī*.

Purpose, *irādeh*, *niyyat*, *qaṣd*, *maḡṣūd*, *gharaz*: *ma'nī*.

Purpose (to), *qaṣd k:*, *irādeh dāshdan*.

Purse, *kīseh*.

Pursue (to), *dar pai . . . raftān*, *'aqab . . . raftan*, *ta'āqub n:*.

Pursuit, *ta'āqub*.

Push (to), *rāndan*, *takān dādan*.

Put (to), *nihādan*, *guzārdan*; (on), *pūshīdan*, (out a light), *nishāndan*, *khāmūsh k:*, *itfā n:* (eject), *birūn k:* *ikhrāj n:*, *rāndan*.

Puzzle, *mu'ammā*.

Puzzle (to), *dū-chār k:*.

Pyramid, *haram* (Ar. pl. *alhrām*).

Quadruped, *chahār-pāy*.

Quail *baldachin*.

Quality, *khāṣṣiyat*, *khislat* (Ar. pl. *khīṣāl*), *sīfat*, *vaṣf* (Ar. pl. *auṣāf*), *kāfiyyat*.

Quantity, *qadr*, *miqdār*, *andāzeh*.

Quarantine, *karantin*.

Quarrel, *da'vā*, *nizā'*, *munāza'eh*.

Quarrel (to), *da'vā* (*nizā'*, *munāza'eh*) *k:*, *jāngīdan*.

Quarry, *ma'dan i sang*: (game) *said*, *shikār*.

Quarter, *rub'*: (mercy) *amān*.

Queen, *malikeh*.

Quench (to), (thirst), *farū ni-shāndan*; (fire), *khāmūsh k:*, *itfā n:*.

Query, *mas'aleh*, *su'al*, *pursish*.

Question, *su'al*, *istifsār*.

Question (to), *pursīdan*, *su'al k:*.

Quick, *zūd*, *chābuk*, *tund*.

Quickly, *zūd*, *bi-zūdi*.

Quickness, *zūdi*, *sur'at*.

Quicksilver, *jiveh*, *sim-āb*.

Quiet, *āram*, *rām*; *āsudeh*.

Quiet, *ārām s:*.

Quietly, *āhisteh*, *yavāsh*.

Quilt, *lahāf*.

Quince, *būh*.

Quinine, *gīneh-gīneh*.

Quinsy, *khunāq*.

Quire (of paper), *dasteh-yi kāghaz*.

Quite, *tamāman*, *kullīyyatan*.

Quiver, *tarkash*.

Quote (to), *iqtibās k:*.

Rabbit, *khar-gūsh*.

Rabble, *'awāmmu'nās*, *arāzil*.

Race (family), *khānadān*, *asl*, *nasab*, *niẓād*, *nasl*: (running match) *musābagat*, *asb-davānī*.

Race-course, *maidān*.

Rack, *shukanjeh*.

Radish, *turbcheh*.

Rafter (beam), *tir*.

Rag, *zindeh*, *pīneh*, *pāreh*, *kuhneh*.

Rage, *ghaiz*, *qahr*, *ghazab*.

Railing (balustrade), *dast-andāz*.

Raillery, *mazāh*, *shukhī*.

Railway, *rāh i āhīn*.

Railway-carriage, *kālīskēh-yi bukhār*, *vāgūn*.

Raiment, *rakht*, *pūshāk*, *libās*.

Rain, *bārān*, *bārish*.

Rain (to), (intr.) *bāridan*: (trans.), *bārānidan*.

Rainbow, *qaus*, *qaus i quzah*.

Raise (to), *bar dāshdan*, *bulānd k:*, *bālā k:*, *afrāshdan*.

Raisins, *kishmish*.

Ram, *qūch*, *ghūch*.

- Ramparts, *hiṣār*.  
 Ramrod, *sunbeh*, *mīl*.  
 Rank, *maṣab*, *darajeh*, *marta-beh*: (row, line), *ṣaff* (Ar. pl. *sufuf*).  
 Ransom, *fidā*, *fidyeh*, *taṣadduq*.  
 Rapacious, *darandeh*, *ḡyān*.  
 Rapid, *tund*, *tund-rau*: (water-fall) *āb-shār*.  
 Rapture, *vajd*, *sha'af*.  
 Rare, *nādir*, *kam-yāb*.  
 Rarely, *nādiran*, *nudratan*.  
 Rascal, *hileh-bāz*, *daghā-bāz*, *mak-kār*, *arībāsh*.  
 Rash, *dast-pācheh*, *mutahavvir*.  
 Rashness, *tahavvur*.  
 Rat, *mūsh*, *mūsh i buzurg*, *mūsh i Sultāniyyeh*.  
 Rather, *bishtar*, *balkih*.  
 Ravage (to), *chapāu k*:; *ghārat n*:; *tārāj n*:.  
 Raven, *ghurāb*.  
 Raw, *kham*.  
 Ray, *partau*, *shu'ā'*.  
 Razor, *tigh* (i *dallakī*).  
 Reach (to), *rasidan bi*.  
 Read (to), *khvāndan*, *mulāhizeh* (*mutāla'eh*) *n*: (Can you read?) *saṭād dārid?*  
 Ready, *hazīr*, *musta'idd*, *āmādeh*, *muhayyā*: (— money), *naqd*.  
 Real, *ṣahīh*, *haqiqī*.  
 Really, *haqiqatan*, *fī'wāqī*.  
 Realm *mamlakat* (Ar. pl. *mamālik*), *mulk*, *kishvar*.  
 Reap, *daravidan*, *dirau k*:.  
 Reaper, *dirau kunandeh*, *dira-vandeh*.  
 Rear, *aqab*, *pas*.  
 Rear (to), *tarbiyyat n*:; (intr., of a horse), *sar i do pā istādan*.  
 Reason, *'aql* (Ar. pl. *'uqūl*), *idrak*, *fahm*: (cause), *sabab*, *bā'is*, *jihat*.  
 Reasonable, *ma'qūl*.  
 Rebel, *yāghī*, *baghī*, *mufsid*, *tā-ghī*, *fitneh-angiz*.  
 Rebel (to), *yāghī shudan*, *baghāvat n*:.  
 Rebellion, *baghavat*; *ightishash*, *fitneh*, *tughyān*.  
 Rebuild (to), *ta'mīr n*:.  
 Rebuke, *sarzanish*, *malāmat*, *taubikih*.  
 Rebuke (to), *sarzanish* (etc.) *n*:  
 Receipt, *rasīd*, *qabz i rasīd*.  
 Receive, *giriftan*, *qabūl k*:; *paḡiruftan*.  
 Recent, *tāzeh*, *nau*.  
 Reception, *paḡirāi*, *qabūl*.  
 Reckon (to), *shamurdan* (*shamār*), *hisāb k*:.  
 Reckoning, *hisāb*.  
 Recline, *takyeh zadan*.  
 Recognise (to), *shinākhtan* (*shinās*).  
 Recommendation (letter of) *si-fārish-nāmeḥ*.  
 Recompense, *'avaz*, *makāfat*, *muzd*, *ajr*; *sazā*, *kaifār*.  
 Recompense (to), *ajr dādan*.  
 Reconcile (to), *āsliṭi* (*ṣulḥ*) *kar-dan*, *muṣālahah n*:.  
 Reconciliation, *āshtī*, *ṣulḥ*, *mu-ṣālahah*.  
 Recreation, *tafarruj*.  
 Recruit, *sarbāz i jadīd*.  
 Recruit (to), (health), *siḡhat yūftan*: (soldiers), *jam'-āvari k*:.  
 Red, *surkh*.  
 Redeem (to), *fidā k*:.  
 Redeemer, *fidā kunundeh*.  
 Redemption, *fidyeh*.  
 Redoubt, *qal'eh*, *hiṣn*.  
 Reed, *nai*.  
 Refer (to), *rujū' n*: *bi*, *rāji' būdan bi*, *ishāreh n*: *bi-sū-yi*.  
 Reflect (to), *'aks n*:; (think), *ta'ammul n*:.  
 Reformation, *islah*.  
 Reformer, *muslih*.  
 Refuge, *panāh-gāh*, *panāh*, *mal-jū*, *bast*.  
 Refusal, *inkār*, *ibā*.  
 Refuse (to), *ibā n*:; *inkār k*:.  
 Refute (to), *radd n*:; *mujāb saḡhtan*.  
 Regarding, *dar bāb i*, *nisbat bi*, *dār bāreh*.  
 Regeneration, *tavallud i tāzeh*.  
 Regiment (infantry), *fawj* (Ar. pl. *afvāj*): (cavalry), *hazāreh*.

- Register, *daftar*.  
 Regret, *ta'assuf*, *anduh*: *pasht-māni*.  
 Regret (to), *afsus khayurdan*.  
 Regular, *bar hasb i qā'ideh*: (troops) *nizāmi*.  
 Regularly, *bi-tartīb*, *bā-qā'ideh*.  
 Regulation, *qā'ideh*, *qānūn*.  
 Reign, *salṭanat*, *pādshāhi*.  
 Reign (to), *salṭanat n*:.  
 Rein, *jilau*, *'inān*.  
 Reject (to), *radd k*:; *daf' k*:.  
 Rejoice (to), *shād shudan*, *khvush-shi k*:.  
 Rejoicing, *shādī*, *shādmāni*, *khvush-vagti*.  
 Relate (to), *āvardan*, *hikāyat n*:.  
 Relation (relative), *khvish*, *qaum va khvish*, *qarib*.  
 Reliable *mu'tabar*, *mu'tamad*.  
 Reliance, *i'timād*, *i'tiqād*: (on God), *tavakkul*.  
 Religion, *dīn* (Ar. pl. *adyān*), *maṣḥab* (Ar. pl. *maṣāhib*).  
 Religious, *dīndār*, *muttaqī*, *imān-dār*.  
 Remain (to), *māndan*.  
 Remainder, *baqiyyeh*, *bāqi*, *mā baqi*.  
 Remarkable, *gharīb*, *mashhūr*.  
 Remedy, *chāreh*, *'ilāj*; *davā*.  
 Remember (to), (bi-) *yād āvardan*, *yād dāshdan*.  
 Remembrance, *yād-āvari*.  
 Remind (to), *bi-yād āvardan*.  
 Reminder, *yād-dāshdan*.  
 Remorse, *pashimāni*, *nadāmat*.  
 Remote, *dūr*, *ba'id*.  
 Remove (to), *bar-dāshdan*, *naql k*:.  
 Rend, *daridan*, *chāk k*:.  
 Renegade, *murtadd*.  
 Renew (to), *tajdid n*:.  
 Renewal, *tajdid*.  
 Renewed, *mujaddad*.  
 Renown, *shuhrat*, *āwāzeh*.  
 Renowned, *niknām*, *mashhūr*.  
 Rent (house-), *ijāreh*.  
 Rent (to), *ijāreh giriftan*.  
 Renter, *mu, jir*, *must'ajir*.  
 Repair (to), *ta'mir k*:; *durust k*:.  
 Repeat (to), *mukarrar k*:; *bāz guftan*.  
 Repeatedly, *mukarraran*.  
 Repel (to), *daf' n*:; *mudāfa'eh k*:.  
 Repent (to), *taubeh k*:.  
 Repentance, *taubeh*.  
 Repetition, *takrār*.  
 Reply, *javāb*.  
 Reply (to), *javāb d*:.  
 Report (on dit), *afvāh*: (of fire-arms) *shalik*, *sadd*.  
 Report (to), *khabar d*:; *ikhbār n*:.  
 Repose, *ārām*, *āsāish*, *istirāḥat*.  
 Repose (to), *ārām k*:; *istirāḥat k*:.  
 Reproach, *zajr*, *ta'zīr*, *sarzanish*, *malāmut*, *taubikkh*, *mu'akhaṣeh*.  
 Reproach (to), *taubikkh n*:; *'itāb n*:.  
 Reproof, *'itāb*, *taubikkh*.  
 Reptile, *khasandeh*, *hasharat*.  
 Republic, *daulat i jumhūrīyyeh*.  
 Republican, *jumhūrī*.  
 Reputation, *abrū*, *niknāmi*, *shuh-rat*.  
 Request, *darkhīst*, *tamannā*, *il-timās*.  
 Request (to), *darkhīst k*:; *il-timās n*:.  
 Requirements, *lavāzim* (Ar. pl. of *lazimeh*).  
 Requit, *mukāfat*, *mujāzat*.  
 Resemblance, *mushābahat*, *shabāhat*, *shibh*, *miṣāl*.  
 Resemble (to), *tashbih dāshdan*, *bi, mānand būdan*.  
 Reside, *sakin būdan*, *nishastan*, *sukūnat dāshdan*.  
 Residence, *manzil*, *makan*, *khāneh*.  
 Resident (political), *balyūz*.  
 Resign (to), *az dast dādan*, *isti'fā giriftan*, (*kardan*).  
 Resist (to), *muqāwamat n*: *bā*.  
 Resolve (to), *muṣammam sh*:; *taṣmīm bastan*.  
 Respect (to), *ihtirām k*:; *muhta-ram dāshdan*.  
 Respectable, *mu'tabar*, *abrūdār*.  
 Respected, *muhtaram*, *mu'azzam*.  
 Respite, *muhlat*.  
 Responsible, *mas'ul*: *zāmin*: *mu-kallaf*.  
 Rest, *raḥat*, *istirāḥat*, *ārām*: *ba-qiyeh*.

- Rest (to), *istirahāt k.*; *arām k.*  
 Restive, *sarkash.*  
 Restless, *mutazalel.*  
 Restore (to), *radd n.*; *pas dādan:* *ta'mīr k.*  
 Restrain (to), *vā (bāz) dāshtan.*  
 Restraint (self-), *imtina'*, *khpuḍ-dārī.*  
 Restrict (to), *ikhtisār n.*  
 Result, *natījeh*, *ākhir.*  
 Resurrection, *qiyām*, *qiyāmat*, *rastakhtz.*  
 Retailer, *khurdeh-farūsh.*  
 Retain (to), *nigāh dāshtan.*  
 Retaliation, *qisās*, *intiḡām*, *'avaz.*  
 Retinue, *khadam va ḥasham*, *mar-kab*, *qabqabeh.*  
 Retreat (to), *pas ('aqab) nishas-tan (nishīn).*  
 Retribution, *jizā*, *pādāsh.*  
 Return, *murāja'at*, *bāz-gasht*, *rujū'.*  
 Return (to), *bāz-gasht (murāja-'at) n:* *rujū' k.*; *bar-gashtan*, *bāz amadan:* (give back) *bāz dadan*, *radd k.*  
 Reveal (to), *izhār n.*; *kashf n.*; *makshūf k.*  
 Revelation, *kashf*; *mukāshafat*; *tanzīl.*  
 Revenge, *intiḡām.*  
 Revenge (to) oneself, *intiḡām giriftan.*  
 Reverence, *ta'zīm*, *takrīm*, *ihti-rām*, *ḥurmat.*  
 Reverend, *muḥtaram*, *mukarram.*  
 Reverse (disaster), *ṣudameh*, *shikast.*  
 Review (military), *sān.*  
 Review (to), *sān dīdan.*  
 Revive (to), *iḥyā n.*; *zindeh s:* (trans.)  
 Revolt, *fitneh*, *fasād*, *baghāvat.*  
 Revolve (to), *gardish k.*; *daur k.*  
 Revolver, *ṭapāncheh-yi shush lū-leh.*  
 Reward, *ajr. in'am:* (in next world) *ṣavāb.*  
 Rheumatism, *bād*, *vaj' i mafā-ḡil.*  
 Rhinoceros, *kargadan.*  
 Rhubarb, *ribās*, *rivand.*  
 Rhyme, *saj'*, *qāfiyeh.*  
 Rib, *dandeh.*  
 Ribbon, *navār.*  
 Rice (growing), *shaltūk:* (for food) *birinj.*  
 Rich, *daulatmand*, *ghani*, *māldār.*  
 Riches, *daulat*, *ghinā.*  
 Riddle, *mu'ammā.*  
 Ride (to), *savār shudan.*  
 Rider, *savār.*  
 Ridicule *maskhareh*, *istihzā*, *rish-khand*, *sukhriyyeh.*  
 Ridicule (to), *istihzā* etc. *k:*  
 Rifle, *tufang i shish khāneh.*  
 Right, *durust*, *rāst:* *munāsib*; *saḥīḥ*; *mustaqīm.*  
 Righteous, *'adil*, *sādiq.*  
 Righteousness, *'adālat*, *rāstī.*  
 Rigour, *shiddat*, *sakhtī.*  
 Rind, *pūst*, *qishr.*  
 Ring, *angushtar*; (signet) *khā-tam.*  
 Ring (to), *zang zadan.*  
 Ringlet, *zulf*, *ḡisū.*  
 Riot, *ightishāsh*, *shulūk*, *shūrish*, *ashūb.*  
 Ripe, *rastdeh.*  
 Rise (to), *bar khāstan (khīz)*, *pā shudan:* (of sun), *tulū'* *k.*; *bar amadan.*  
 Risk, *khatar.*  
 Rite, *rasm* (Ar. pl. *rusūm*).  
 Rival, *harif.*  
 River, *rūd*, *rūdkhāneh*, *nahr* (Ar. pl. *anhār*).  
 Road, *rāh*, *shārī'*, *shāhrah.*  
 Roam, *ācāreh gashtan*, *sargardān sh:*  
 Roan, *surkhūn*, *qizil.*  
 Roar, *bāng*, *ghurriish.*  
 Roar (to), *bāng zadan*, *ghurri-dan*, *ghurriish k:*  
 Roast (to), *kubāb k.*; *biryān k:*  
 Rob (to), *duzdīdan.*  
 Robber, *duzd*, *rāḡan.*  
 Robbery, *duzdī*, *rāḡzanī*, *sarqat.*  
 Rock, *ṣakreh.*  
 Rocket, *mūshak.*  
 Roq, *'aṣā.*  
 Roe, *āhū.*  
 Rogue, *ḡileh-sāz*, *daghā-bāz.*  
 Roll, *lūleh*, *tūmār.*

- Roll (to), (intr.) *ghaltidan*:  
(trans.) *ghaltānidan*: *pīchānidan*.  
Roller (for roof), *bām-ghaltān*.  
Roman Catholic, *pāpāvi*.  
Roman, *rūmī*.  
Roof, *bām*, *pusht i bām*: (ceiling)  
*sagf*.  
Rook, *kalāgh*.  
Room, *utāq*.  
Root, *risheh*: *asl* (Ar. pl. *usūl*).  
Root (to take), *risheh zadan*: (to  
root up), *bar kandan*.  
Rope, *tanāb*.  
Rosary, *tasbīh*.  
Rose, *gul i surkh*.  
Rosy, *gul-gūn*, *gul-rang*.  
Rot (to), *pūsidan*, *gandidan*.  
Rough, *durusht*; *nā-hamvār*.  
Roughness, *durushti*.  
Round, *gird*, *mudavvar*.  
Rouse (to), *bar angikhtan*, *tah-  
rik k*:  
Rout, *hazimat*, *shikast*.  
Rout (to), *shikast dādan*.  
Row (line), *saff*; (tumult), *han-  
gāmeḥ*, *shulūk*, *ighitishāsh*, *ghau-  
ghā*.  
Row (to), *pārū zadan*.  
Royal, *mulūkāneh*, *shāhī*, *sultānī*,  
*shahryārī*, *humāyūnī*, *shāhan-  
shāhī*.  
Rub (to), *malīdan*; *sāidan*, *mā-  
lish k*:  
Rubbish, *ashqāl*, *khāshāk*.  
Ruby, *la'l*, *yāqūt i aḥmar*.  
Rudder, *sukkān*.  
Rude, *bī-adab*, *gustākḥ*, *vahshi*.  
Rudeness, *bī-adabī*, *gustākhtī*,  
*vahshiyyat*.  
Ruffian, *lūṭī* (Ar. pl. *alvāt*).  
Ruin, *talaf*, *tabāhī*; *kharābī*: *vī-  
rāneh*.  
Ruin (to), *kharāb k*:  
Rule, *ḥukūmat*, *ḥukm-rānī* *qā'i-  
deh* (Ar. pl. *quwā'id*) *qānūn*  
(Ar. pl. *qawānīn*).  
Rule (to), *ḥukm rāndan*, *ḥukm-  
rānī n*:  
Ruler (instrument), *mīstār*:  
(governor), *ḥakīm*, *vālī*, *sultān*,  
(Ar. pl. *salāṭīn*).  
Rumour, *afvāḥ*, *shuhrat*, *avāzeh*.  
Run (to), *davīdan*: (flow), *jāri*  
*shudan*: (away), *gurikhtan* (*gu-  
riz*), *fīrār k*:  
Rupee, *rūpiyeh*.  
Rust, *zang*.  
Rusty, *zang-atūdeh*.  
Rye, *gandum i siyālī*.  
Sabbath (Saturday) *sabt*, *shan-  
beh*.  
Sable (animal), *sammūr*: (black),  
*siyālī*.  
Sabre, *shamshīr*.  
Sack, *javāl*: (in war), *takht va*  
*tārāj*, *ghārat*.  
Sack (to), *ghārat n*:; *chapāu k*:  
Sackcloth, *palās*.  
Sacrament, *paimān* (*i muqaddas*).  
Sacred, *muqaddas*.  
Sacrifice, *qurbānī*.  
Sad, *dīl-tang*, *dīl-gir*, *ghamgin*,  
*maḥzīn*.  
Saddle, *zin*.  
Saddle (to), *zin k*:  
Sadness, *ghamgini*, *dīl-tangī*, *dīl-  
giri*, *ḥuzn*.  
Safe, *amin*, *sālim*, *ṣaḥīḥ* *va* *salā-  
mat*, *salāmat*: (cupboard), *gan-  
jeh*.  
Safety, *salāmati*, *amniyyat*.  
Sage, *ḥakīm* (Ar. pl. *ḥukamā*),  
*khīradmand*, *dānishmand*.  
Sail, *bādbān*, *shirā'*.  
Sailor, *mallāḥ*.  
Saint, *valī* (Ar. pl. *auliyā*), *pīr*.  
Salary, *mavājib*.  
Sale, *furūsh*: *harrāj*, *baī'*.  
Sallow, *zard*, *parideh-rang*.  
Salmon, *azād-māhi*.  
Salt, *namak*: (adj.) *namakin*,  
*shūr*.  
Salt-cellar, *namak-dān*.  
Salutary, *mufīd*; *guvārā*.  
Salutation, *salām*, *tahiyeh*.  
Salute (cannon), *shalīk*.  
Salute (to), *salām k*: (*guftan*):  
*shalīk andakhtan*.  
Salvation, *najāt*, *rīhāi*.  
Same, *hamīn*, *hamān*.  
Sample, *namūneh*.  
Sanction, *īṣn*, *ijāzat*, *riṣā*.

- Sanctity, *taqaddus, qiddasat*.  
 Sanctuary, *panāhgāh, maljā, bast*.  
 Sand, *rīg*.  
 Sandals, *na'lain* (Ar. dual).  
 Sanguinary, *khūn-khṣār, khūn-riz*.  
 Sapphire, *yaqūt i kabūd*.  
 Sash, *shāl (i kamar)*.  
 Satan, *Iblīs, Shaitān* (Ar. pl. *shayātīn*).  
 Satiated, *sir*.  
 Satin, *atlas*.  
 Satisfaction, *razāmandī: 'avaz*.  
 Satisfied, *rāzi, khvushnūd: sir*.  
 Satisfy (to), *rāzi sākhtan, khvushnūd k:*  
 Saturday, *shanbeh*.  
 Saucer, *na'lbaki*.  
 Saucepan, *digchek*.  
 Savage, *vahshī; (cruel), bi-rahm*.  
 Save (to), *rihānidan, rihāi dādan, najāt dādan: hifz k:, mahfūz dāshdan*.  
 Saviour, *najāt-dihandek, munji*.  
 Savour, *mazeh*.  
 Saw, *arreh*.  
 Saw (to), *arreh kashidan, bi-arreh buridan*.  
 Say, *guftan (gūy): farmūdan*.  
 Saying, *qaul, sukhan*.  
 Scabbard, *ghilāf*.  
 Scales, *tarāzū*.  
 Scandal, *tuhmat, buhtan, iftira*.  
 Scar, *dāgh*.  
 Scarce, *kam, kam-yāb; qatīl*.  
 Scarcity, *kamī: tangī, girāni*.  
 Scarlet, *qirmizi*.  
 Scatter, *pāshidan, paksh k: (vulgar): parākandek sākhtan; afshāndan*.  
 Scavenger, *kannās*.  
 Scent, *būy; 'atr*.  
 Scented, *mu'attar*.  
 Sceptre, *'asā*.  
 Schism, *shiqāq i dar dīn*.  
 Scholar, *muta'allim, tālib* (Ar. pl. *talabeh, tullab*): (learned man), *'ālim* (Ar. pl. *'ulamā*).  
 School, *madraseh, maktab*.  
 Schoolmaster, *mu'allim, akhṣund, ustād*.  
 Science, *'ilm* (Ar. pl. *'ulūm*).  
 Scissors, *miqrāz, qainchī*.  
 Scold (to), *malāmat k:*, *'itāb n:*  
 Scorn (to), *taḥqīr n:*, *ihānat n:*  
 Scorpion, *'agrab, kaḏdum*.  
 Scourge (to), *tazīyāneh zadān*.  
 Scout, *jāsūs*.  
 Scratch (to), *khāridan, khirāshidan*.  
 •Scream, *gharīv*.  
 Screen, *pardeh*.  
 Screw, *pich*.  
 Scribe, *katīb, navisandek, khvushnavis, muḥarrir*.  
 Scriptures (Holy), *kutub i muqaddaseh*.  
 Scroll, *tūmār*.  
 Scull (oar), *pārū*.  
 Sea, *daryā, baḥr* (Ar. pl. *biḥār*).  
 Seal, *muhr, khātam*.  
 Seal (to), *muhr k:*, *makhṭūm s:*  
 Sealing-wax, *lūk*.  
 Seam, *darz*.  
 Seaman, *mallāh*.  
 Search, *taftish, tafahḥus, justujū*.  
 Search (to), *justan (jūy), justujū k:*, *taftish n:*, *tafahḥus k:*.  
 Season, *fasl* (Ar. pl. *fuṣūl*), *mausam*.  
 Seat, *nishāman: (of government) maqarr i ayāleh*.  
 Seat (to), *nishāndan*.  
 Second, *duvrum, dūyum, sāni: (of time), sāniyyeh*.  
 Secret, *rāz, sirr* (Ar. pl. *asrār*): (adj.) *makhfi, panhān, nihān, pūshideh*.  
 Secretary, *mīrzā, mustaufi, nāib*.  
 Secretly, *dar khafā, sirran*.  
 Sect, *firqeh, tāifeh*.  
 Secular, *dunyavi*.  
 Secure, *amīn; imin, mahfūz, salāmat*.  
 Security, *amniyyat, salāmati: (person), zāmin*.  
 Sedition, *fitneh, bagḥavat*.  
 Seditious, *fitneh-angiz, mufsid*.  
 Seduce, *ighwā n:*, *farīftan (farīb)*.  
 See! (behold!) *inak, hān*.  
 See (to), *dīdan (bīn)*.  
 Seed, *tukhm*.  
 Seek (to), *justan (jūy), justujū k:*.

- Seem (to), *namūdan* (*namāy*).  
 Seize (to), *giriftan* (*gir*); *giriftār* k.; *dasgīr* k.:.  
 Seldom, *kam*, *kamtar*.  
 Select (to), *bur guzidan* (*guzīn*), *ikhtiyār* k.; *mumtāz* n.; *intikhāb* k.:.  
 Self, *khyud*, *khyīsh*, *khyishtan*.  
 Selfish, *khyudgharaz*.  
 Sell (to), *furūkhtan* (*furūsh*).  
 Send (to), *firistādan*, *irsāl* n: (— for), *talab dāshtan*, *khyāndan*.  
 Sense, *hiss* (Ar. pl. *aḥsās*); 'aql, *fahm*, *hūsh*.  
 Senseless, *bī-hiss*, *bī-havāss*: *bī-fahm*.  
 Sensible, *bā-hūsh*, 'aql, *fahīm*.  
 Sensual, *naf-āni*, *shahvat-parast*.  
 Sensuality, *nafsāniyyat*, *shahvat-parastī*.  
 Sentence (gram.), *jumleh*, *faqareh*: (legal), *ḥukm*, *fatwā*, *fai-sal*.  
 Sentinel, *qarāvuḥ*, *kashīkchī*, *pāsbān*.  
 Separate, *judā*, 'alā'ḥaddeh.  
 Separate (to), *judā* k.:.  
 Separately, *judāgāneh*, *fardan fard*.  
 Separation, *mufāraqat*, *firāq*, *judāī*.  
 Séptember, *ailūl*.  
 Sepulchre, *qabr* (Ar. pl. *qubūr*), *maqbareh*, *gūr*.  
 Seraglio, *andurūn*, *ḥaram*.  
 Sergeant, *vakīl*.  
 Sermon, *va'z*, *mau'izeh*.  
 Serpent, *mār*.  
 Servant, *nuukar*, *khādim*, *mulā-zīr*.  
 Serve (to), *khidmat* k.:.  
 Service, *khidmat*, *khidmat-guzārī*.  
 Session, *ijlās*.  
 Set (to), (of sun), *ghurūb* n.; *furū raftan*.  
 Several, *chand*, *chand tā*, *ba'zī*.  
 Severe, *sakht*, *shadīd*.  
 Severity, *sakhtī*, *shiddat*.  
 Sew (to), *dūkhtan* (*dūz*).  
 Sewer, *ab-rīz*.  
 Sex, *jins*.  
 Shade, } *sāyeh*.  
 Shadow, }  
 Shake (to), (intr.), *takān* k.; *junbīdan*; *larzīdan*: (trans.) *takān dādan*, *junbānīdan*.  
 Shame, *shurm*, *hayā*, *khajālat*, *sharmandagi*: (disgrace), *nang*, *rusvāt*, 'ar.  
 Shameless, *bī-sharm*, *bī-hayā*.  
 Shape, *shikl*, *ṣūrat*, *ha'at*.  
 Share, *qismat*, *bahreh*.  
 Share (to), *taghm* k.; *qismat* k: (intr.) *sharīk būdan*.  
 Sharp, *tīz*, *tūnd*.  
 Sharpness, *tīzī*.  
 Shatter (to), *pāreh pāreh* k.:.  
 Shave (to), *tarāshīdan*.  
 Shawl, *shāl*.  
 Shear (to), *pashm būrīdan*.  
 Sheath, *ghilāf*.  
 Shed *kappār*.  
 Shed (to), *rīkhtan* (*rīz*).  
 Sheep, *gūsfand*, *mīsh*.  
 Sheepfold, 'aghīl (i *gūsfand*).  
 Sheet, *chādūr*: (paper) *varaḡ* (Ar. pl. *aurāḡ*).  
 Shell, *ṣadaf*: (of nut), *pūst*, *qishr*.  
 Shelter, *panāh*, *maljā*.  
 Shepherd, *shubān*.  
 Shield, *sīpar*.  
 Shine, *talīdan*.  
 Ship, *kashī*, *jahāz*.  
 Shocking, *hauknāk*.  
 Shoe, *kafsh*: (European) *arūsi*.  
 Shoot (to), *gulūleh andākhtan*.  
 Shop, *dukkān* (Ar. pl. *dakākīn*).  
 Shore, *kinār*, *sāhil* (Ar. pl. *savā-hīl*).  
 Short, *kūtah*.  
 Shot (small), *sāchmeh*.  
 Shoulder, *shāneh*, *dūsh*, *kitf* (Ar. pl. *aktāf*).  
 Shout, *bāng*, *ghirīv*.  
 Shout (to), *bāng zadan*.  
 Show, *tamāshā*.  
 Show (to), *namūdan* (*namāy*), *nīshān dādan*.  
 Shrimp, *margū*.  
 Shrine, *ziyarat-gāh*, *imām-zādeh*, *zāviyeh*, *mazār*.  
 Shroud, *kājan*.

- Shrub, *būteh*.  
 Shun (to), *ītināb* n: *az*, *parhiz* k:.  
 Shut (to), *bastan* (band), *bi-ham guzāsh-tan*.  
 Sick, *bimār*, *nā-khpush*, *mariz*: (to be —), *hāl na dāshtan*.  
 Sickness, *maraz* (Ar. pl. *amrāz*), *bimari*, *nā-khpushi*; *kisalat*.  
 Side, *pahlū* · *jāmb*, *taraf* (Ar. pl. *atrāf*), *sū*.  
 Siege, *muhāsareh*.  
 Sieve, *ghurbāl*.  
 Sigh, *āh*.  
 Sight, *nazar*, *didār*: *bināi* (spectacle) *tamāshā*.  
 Sign, *nishān*, *ishāreh*, *‘ālamat*, *ašar*.  
 Sign (to), *imzā* *navishtan*.  
 Signal, *ishāreh*, *‘ālamat*.  
 Signature, *imzā*, *shihēh*.  
 Signet, *khātam*.  
 Significance, *ma’ni*, *maṭlab* (Ar. pl. *maṭalib*): (importance) *a-hammiyyat*.  
 Signify (to), *ma’ni dāshtan*.  
 Silence, *khāmū-kh*, *sukūt*.  
 Silent, *khāmūsh*, *sakīt*.  
 Silk, *abrishum*.  
 Silly, *bi-hudeh*: *nādan*, *bi-fahm*.  
 Silver, *nuqreh*: (adj.) *nuqreh-i*, *simīn*.  
 Similar, *mišl*, *mānand*, *yaksān*.  
 Similarity, *mišāl*, *mushābahat*.  
 Simple, *basit*: *bi-riyā*, *sādeh-dil*.  
 Simplicity, *sādeh-dilī*.  
 Simply, *maḥẓ*, *faqat*.  
 Sin, *gunāh*: *gušūr*, *taqsir*.  
 Sin (to), *gunāh* k:.  
 Since, *chūnkih*, *az bas kih*, *zānrū kih*, *zira kih*: (from time that), *az ān vaqt kih*, *az hīni kih*.  
 Sincere, *khālis*, *sādiq*, *bi-riyā*.  
 Sincerity, *ikhhlās*, *sidq*.  
 Sinew, *pai*, *‘ašab* (Ar. pl. *a‘šāb*).  
 Sing (to), *sarāidan*: *khayāndan*.  
 Singer (musician), *muṭrib*, *mu-ghannī*.  
 Single, *mufrad*, *yak*, *yagāneh*; *farid*, *vahid*.  
 Singular (gram.), *mufrad*: (strange) *gharīb*.  
 Sink (to), *ghary* sh:.  
 Sinless, *bi-gunāh*, *ma‘šūm*.  
 Sinner, *gunāh-kār*.  
 Sir, *aqā*, *Ṣahib*.  
 Sister, *khvāhar*, *hamshireh*.  
 Sit (to), *nishastan* (*nishin*): *ju-lūs* n:.  
 Site, *vaẓ’*.  
 Size, *andāzeh*, *miqdār*.  
 Skating, *yakh-bāzi*.  
 Skein (of thread), *kilāfeh*.  
 Skiff, *zauraq*.  
 Skilful, *hunarmund*, *qābil*, *hāẓiy*, *zarang*, *zirak*.  
 Skill, *hunar*, *qābiliyyat*.  
 Skin, *pūst*; *charm*, *jild*.  
 Skin (to), *pūst kandan*.  
 Skirt, *dāman*.  
 Skull, *kāseh-yi sar*, *jumjumel* (Ar. pl. *jumājim*).  
 Sky, *asmān*, *falak* (Ar. pl. *af-lāk*).  
 Slack, *sust*, *shul*.  
 Slackness, *susti*, *fatrat*.  
 Slake (to), *nishāndan*.  
 Slander, *buhṭān*, *tuhmat*, *ghibat*.  
 Slate, *lauh* (Ar. pl. *alvāḥ*).  
 Slave, *bandeh*, *ghulām*.  
 Slavery, *bandagi*, *‘ulūdiyyat*.  
 Slay (to), *kushtan*, *bi-qatl rasān-idan*.  
 Sledge, *kāshkeh-yi barfi*.  
 Sleep, *khvāh*, *naum*, *manām*.  
 Sleep, *khvābīdan*, *khvāb* *raftan*, *dar khvāb būdan*.  
 Sleeve, *āstīn*.  
 Slender, *nāzūk*, *bārik*.  
 Slide (to), *laghẓīdan*.  
 Slipper, *pāpūsh*.  
 Slippery, *laghẓandeh*.  
 Slowly, *kund*, *yarāsh*, *ahisteh*.  
 Small, *khayrd*, *kūchik*: *rizel*.  
 Smallpox, *ābileh*.  
 Smart, *zarang*; (pain) *dard*, *alam* (Ar. pl. *ālām*).  
 Smash (to), *shikastan* (*shikan*).  
 Smell (to), *shamīdan*, *shanīdan*.  
 Smell, *būy*.  
 Smile, *tabassum*.  
 Smile (to), *tabassum* k:.  
 Smite (to), *zadan* (*zan*).  
 Smith, *ahingar*.



- Smoke, *dūd*.  
 Smoke (to), *kashidan*.  
 Smooth, *hamvār*, *ṣāf*.  
 Smother (to), *khafeh k*:  
 Snake, *mār*.  
 Snare, *taleh*, *dām*.  
 Sneeze 'atsch.  
 Sneeze (to), 'atsch *zadan* (*kar-dan*).  
 Snipe, *nūkdarāz*.  
 Snore (to), *klurkhur k*:.  
 Snout, *pūz*.  
 Snow, *barf*.  
 Snow (to), *barf āmadan* (*bari-dan*).  
 Snuff, *nushūq*.  
 So, *chīnin*, *badin taur: bi-nau'* -i *kih*.  
 Soap, *sābūn*.  
 Society, *mu'asharat*, *shuhbat*: (company), *anjuman*, *sharākat*.  
 Socks, *jurab*.  
 Sod, *kutūkh*.  
 Soft, *narm*, *nazuk*: *mulaim*.  
 Sojourn, *iqāmat*, *tavaqquf*.  
 Solace, *tasalli*, *dil-āsāi*.  
 Solar, *shamsi*.  
 Solder (to), *qal' k*:, *lahim k*.  
 Soldier, *sarbaz*, *sipāhi*.  
 Solitary, *tanhā*.  
 Solitude, *khalvat*.  
 Solve (to), *hall k*:.  
 Some, *chand*, *ba'zi: qadri*.  
 Son, *pisar*, *yalad* (Ar. pl. *awlād*).  
 Song, *surūd*.  
 Soon, *zūd*.  
 Sop, *luqmeh*.  
 Sorcerer, *jādūgar*, *sūhir*.  
 Sorcery, *jūdū*, *jūdūgari*, *sihr*.  
 Sorrow, *gham*, *andūh*, *huzn*, *dil-tangi*.  
 Sorrow, *ghamgin*, *ghamnāk*, *hazin*, *mahzūn*, *dilgir*, *diltang*.  
 Sort, *qism* (Ar. pl. *aqsām*), *nau'* (Ar. pl. *anwā'*), *qabil*.  
 Soul, *rūh* (Ar. pl. *arvāh*): *jān*.  
 Sound, *avāz*, *ṣadā*, *ṣaut*: (adj.) *durust*, *ṣahih*: (— sleep) *girān*, *sangin*.  
 Sound (to), *navākhtan*, *zadan*.  
 Soup, *shūrva*, *ab-gūsh*.  
 Sour, *turush*.  
 Source, *aṣl* (Ar. pl. *uṣūl*), *maṣ-dar*, *mabdhā*, *yanbū'* (Ar. pl. *yanābi'*), *manba'*.  
 South, *juntūb*.  
 Souvenir, *yādgar*.  
 Sovereign, *sultān* (Ar. pl. *salā-tin*), *pādshāh*: (money) *lireh*.  
 Sovereignty, *saltanat*, *pādshāhi*.  
 Sow (to), *kāshitan* (*kār*).  
 Sower, *kārandeh*, *baṣrgar*.  
 Space, *fāṣleh*: (time), *muddat*.  
 Spacious, *vasi'*, *farāk*.  
 Spade, *bil*.  
 Span, *vajab*.  
 Sparing, *kam-kharj*.  
 Spark, *sharāreh*, *ātash-pāreh*.  
 Sparrow, *gunjishk*.  
 Speak (to), *guftan* (*gūy*), *harf zadan*, *sukhan rāndan*.  
 Speaker, *qāil*, *gūyandeh*.  
 Spear, *nuzeh*.  
 Special, *khāss*, *makhṣūs*.  
 Specially, *khūṣūṣan*, 'ala' *lkhūṣūs*.  
 Species, *nau'* (Ar. pl. *anwā'*), *jins*, *qism*.  
 Speck, *lakkeh*.  
 Spectacle, *tamāshā*.  
 Spectacles, 'ainak.  
 Speech, *kalām*, *guftār*: *nutq*, *tanattuq*, *khatāb*.  
 Speed, *sur'at*, *shitāb*, *ta'jil*, 'aja-leh, *tundi*.  
 Spell (to) *imlā k*:.  
 Spelling, *imlā*. [*talaf n*:  
 Spend (to), *khارج k*:, *ṣarf k*:,  
 Spice, *advīyyeh*.  
 Spider, 'ankabūt.  
 Spill (to), *rikhtan* (*riz*).  
 Spin (to), *rishtan* (*ris*), *risidan*.  
 Spinach, *isfināj*.  
 Spire, *manār*, *manareh*.  
 Spirit, *rūh* (Ar. pl. *arvāh*); (courage), *diliri*, *shujā'at*: (li-quor), 'araq: (Holy Spirit), *Rūhu'l Qudus*.  
 Spiritual, *rūhāni*.  
 Spirituality, *rūhāniyyat*.<sup>1</sup>  
 Spit (instrument), *sikh*.  
 Spit (to), *tuf zadan*.  
 Spite, *kīneh*, *bad-khīnāhi*: (in spite of), *bā vujūdi kih*, *bi-raghm i 'anf*.

- spittle, *tuf*, *ab i dahān*.  
 splendour, *raunaq*, *jalveh*.  
 split (to), *shikaftan*.  
 spoil (to), *zāyi' k:*, (pillage), *gharat n:*.  
 sponge, *abr*, *isfanj*.  
 sponsor, *zāmin*.  
 spoon, *qāshuq*.  
 sport, *bāzi*, *tafarruj*: *shikār*.  
 sportsman, *shikār-chī*.  
 spot (mark), *lakkeh*: (place), *jāy*.  
 spotless, *bi-dāgh*, *bi-'aib*.  
 spout, (on roof), *nāv-dān*.  
 Spread (to), (trans.), *gustardan*, *pahn k:*, *parākandeh k:*, *pāshidan*: (circulate), *intishār dādan*: (intr.), *shuyū' yāftan*, *intishār yāftan*.  
 Spring (season), *bahār*: (of watch), *fanar*: (water), *chashmeh*.  
 Spring up (to), *jastan* (*jah*), *sar zadan*; *rūidan*; *jūshidan*.  
 Sprout (to), *nimuvv k:*, *rūidan*.  
 Spur, *mihmiz*.  
 Spur (to), *mihmiz zadan*, *bar angikhtan*.  
 Spurious, *qullābi*, *qalb*, *magh-shūsh*.  
 Spy, *jāsūs*.  
 Squadron, *dasteh*.  
 Square, *murabba'*, *chahār-gūsheh*: (city); *maidān*, *chahār-sū*.  
 Squeak (to), *mikh-mikh k:*.  
 Squeeze (to), *afshurdan* (*afshār*), *chalāndan*.  
 Stable, *taileh*, *akhūr*.  
 Staff, *'asā*.  
 Stag, *gavazn*, *marāl*.  
 Stage (on journey), *manzil* (Ar. pl. *manāzil*).  
 Stain, *lakkeh*, *dāgh*.  
 Staircase, *pilleh*.  
 Stale (food), *bayāt*, *shab-māndeh*.  
 Stalk, *sāq*, *sāgeh*.  
 Stallion, *naryān*.  
 Stammer, *lukneh k:*.  
 Stamp (postage), *tamr*.  
 Stand (to), *istādan*, *pā shudan*.  
 Standard (flag), *'alam*, *livā*, *bairaq*.  
 Star, *sitāreh*, *najm* (Ar. pl. *nujūm*).  
 Starch, *nishasteh*.  
 Stare (to), *nīk nigaristan*, *chashm dūkhtan*.  
 Start, *ravāneh sh:*, *kūch k:*, *harakat k:*, *rāh uftādan*.  
 State, *hāl*, *hālat*, *ahvāl* (Ar. pl. of *hāl*) *kāfiyyat*: (nation), *dualat* (Ar. pl. *duval*).  
 Statement, *q'ul*, *sukhan*; *truzih*.  
 Station, *makan*, *jāy*: *martabeh*.  
 Statue, *mujassameh*.  
 Stature, *qudd*, *qāmat*.  
 Statute, *qānūn* (Ar. pl. *qavānin*).  
 Stay (to), *māndan*.  
 Stead (in-), *bi-'avaz*; *bi-jū-yi*.  
 Steadfast, *ustuvār*, *pāyadār*, *ru-sikh*, *shābit*, *bar-qarār*.  
 Steal (to), *duzdīdan*, *duzdi k:*, *sarqah* (*sariqeh*) *k:*.  
 Steam, *bukhār*.  
 Steamer, *kashī-yi bukhār*.  
 Steed, *asb*, *markab*.  
 Steel, *fūlad*.  
 Steep, *surāzir*, *part* (vulg.).  
 Steep (to), *khisānīdan*, *tar kardān*.  
 Stench, *bū-yi bad*, *gand*, *'ufūnat*.  
 Step, *qadam* (Ar. pl. *aqdam*): (stair), *darajeh*, *pilleh*.  
 Stern (adj.), *muta'abbis*: (of ship) *tafar*, *avākhir*.  
 Steward, *nāzir*.  
 Stewardship, *nazārat*.  
 Stick (to), (intr), *chashīdan*, *pāivastan*, *mulhaq būdan*: (trans), *chasbanīdaq*, *mulhaq s:*.  
 Stiff, *sakht*, *khushk*, *sift*.  
 Stiffnecked, *gardan-kash*, *sar-kash*.  
 Still (adj.), *sakit*, *sākin*, *āsūdeh*, *arām*: (till now), *hanūz*, *tā hāl*.  
 Stimulate (to), *bar angikhtan*, *tahrik n:*.  
 Sting, *nish*: (to sting), *nish zadan*.  
 Stink (to), *gandidan*, *muta'affin būdan*.

- Stir (to), (intr.), *ḥarakat k*:: (trans.) *junbānidan*, *junbish dadan*, *bar ham zadan*, *bar angikhtan*.  
 Stirrup, *rikāb*.  
 Stockings, *jurāb*.  
 Stomach, *mīdeh*; *shikam* (belly).  
 Stone, *sang*: (of fruit), *khasteh*, *hasteh*, *tulkeh*.  
 Stone (to), *sangsār n*:  
 Stoop (to), *kham shudan*.  
 Stop (to), (intr.), *istādan*, *rā istādan* (ist): (trans.), *bāz* (vā) *dāshitan*, *māni' shudan*.  
 Store, *zakhireh*: (— house) *makhzan*, *anbār*.  
 Stork, *laqlaq*.  
 Storm, *ṭūfān*: (in war) *yūrish*, *hamleh*, *hujūm*.  
 Storey, *tabaqeh*, *martabeh*.  
 Story, *ḥikāyat*, *qışseh* (Ar. pl. *qışas*), *naql*.  
 Stout, *qavi*, *tanūmand*: *farbih*.  
 Stove, *bukhari*.  
 Straight, *rāst*, *mustaqim*.  
 Strait, *tangrah*.  
 Strange, *gharib*; *badi'*.  
 Stranger, *gharib* (Ar. pl. *ghura-bā*), *ajnabi*.  
 Strangle (to), *khafeh k*:  
 Strap, *tasmeh*, *charm*.  
 Straw, *kāh*.  
 Strawberry, *tūt i farangi*.  
 Stream, *jūy*, *jūb* (vulg.); *sail*.  
 Street, *kūcheh*, *rāh*.  
 Strength, *quvvat*, *tavānai*.  
 Strengthen (to), *qavi sākhtan*, *mustahkam s*:  
 Stress, *ta'kid*.  
 Stretch (to), *darāz k*: *kashidan*.  
 Strife, *nizā'*, *munāza'at*.  
 Strike (to), *zadan* (zan).  
 String, *nakh*, *rismān*; *tār*.  
 Strip (to), *birūn k*: *kandan* (li-bās), *lukht k*: (vulg.)  
 Stripe, *zarb khatt*.  
 Strive (to), *kūshidan*, *kūshish k*: *jadd va jahd n*: (contend), *nizā' k*: *mujādaleh n*: *jengi-dan*.  
 Stroll, *gardish*, *tafarruj*.  
 Strong, *qavi*, *tavānā*, *zūrāvar*.  
 Struggle, *kashmakash*.  
 Stubborn, *khṛudsar*, *sārkash*, *mu'ānid*.  
 Student, *muta'allim*; *talib* (Ar. pl. *ṭalabeh*, *tullāb*).  
 Study, *dars*, *ta'allum*, *dirāsāt*.  
 Stuffing, *ḥashv*.  
 Stumble (to), *laghzidan*.  
 Stumbling-block, *sang i tuṣādum*.  
 Stupid, *bi-fahm*; *aḥmaq*, *ableh*.  
 Stupidity, *ablali*, *ḥimāqat*.  
 Stupor, *ghash*.  
 Stutter (to), *lukneh k*:  
 Style, *'ihārat*.  
 Subdue (to), *muti' sākhtan*.  
 Subject (matter), *matlab* (Ar. pl. *matālib*), *mauṣū'*: (of king), *ra'yyat* (Ar. pl. *ra'āya*) *tabi'*.  
 Subjunctive, *mashrūt*, *mugayyad*.  
 Sublime, *'ālī*, *rafi'*.  
 Sublimity, *'uluw*, *rif'at*.  
 Submission, *inqiyād*, *il'āt*, *ib-tihāl*, *zarā'at*.  
 Subnit (to), *muti' sh*: *farman burdan*.  
 Subsistence, *guzrān*, *zindagāni*.  
 Substance, *jauhar*: *aṣl i matlab*.  
 Substantive, *ism i zāt*.  
 Suburbs, *navāhi*, *savād*.  
 Succeed (to), *kāmyab sh*:  
 Successor, *jāy-nishin*, *khālaf* (Ar. pl. *khulafā*).  
 Succinct, *mukhtaṣar*.  
 Succour, *madad*, *kumak*, *i'ānat*, *yāri*.  
 Such, *chīnān*, *chīnin*, *hamchīnān*.  
 Suck (to), *mukidan*.  
 Sudden, *nagahān*.  
 Suddenly, *daf'atan*, *baghtatan*, *nāgāh*.  
 Suet, *pīh*.  
 Suffer, *alam kashidan*, *dard didan* (*kashidan*): *tūhammul n*: *mutaḥammil būdan*: (permit) *gu-zārdan*, *iḥn dadan*.  
 Suffering, *dard*, *alam* (Ar. pl. *alam*), *vaja'* (Ar. pl. *aujā'*).  
 Sufficiency, *kifāyat*.  
 Sufficient, *bas*, *kāfi*, *vāfi*.  
 Sugar, *shakar*, (lump sugar) *qand*: (sugar cane) *nai-yishakar*.

- Suicide, *qatl i nafs i khṛud*.  
 Suit (of clothes), *dast i libās*:  
     (law —) *murāja'eh*.  
 Suit (to), *bi-kār (bi-dard) khṛur-*  
     *dan, farākhṛur āmadan*.  
 Suitable, *munāsib, shāyisteh, bi-jā*.  
 Suite, *khadam va hasham*.  
 Sulphur, *gūgird*.  
 Sultan, *sultān* (Ar. pl. *salātin*).  
 Sum (of money), *mablagh*.  
 Summer, *tubistān*: (— residence)  
     *yailaq*.  
 Summit, *qulleh, sur*.  
 Summons (written), *iḥṣār*.  
 Sun, *khṛurshid, shams*.  
 Sunshine, *āftāb*.  
 Sunday, *yakshanbeh*.  
 Superior, *faig, a'lā, afzal*.  
 Superlative degree, *tafzīl*.  
 Supper, *shām*: (Lord's Supper)  
     *'ashū-yi Rabbāni*.  
 Supplication, *iltimās, istid'ā,*  
     *mas'alat, ibtīhāl*.  
 Suppose (to), *farz k:, qiyās k:,*  
     *pandāshstan*.  
 Sure, *yagīn, muhaqqaq*.  
 Surety, *ẓāmin: ẓamānat*.  
 Surface, *ṣafheh, saṭh, rāy*.  
 Surgeon, *jarrāh*.  
 Surgery, *jarrāhi*.  
 Surname, *kunyah: laqab* (Ar. pl.  
     *alqāb*).  
 Surpass (to), *sibqat burdan bar*.  
 Surprise, *'ajab, ta'ajjub, diḥshat,*  
     *ḥairat*.  
 Surprise (to), *bi-ḥairat andakh-*  
     *tan*: (to be surprised), *ta'aj-*  
     *jub n: (dāshstan)*.  
 Surrender (to), (trans.) *taslim*  
     *n:, sipurdan (sipār), ḥai'aleh k:.*  
 Surround (to), *daur i—rā giriftan*.  
 Surroundings, *atrāf* (Ar. pl. of  
     *tarāf*), *navāhi* (Ar. pl. of *nā-*  
     *hiyeh*).  
 Suspicion, *shubheh, shakk, shāyi-*  
     *beh*.  
 Suspicious, *bad-gamān: pur-shub-*  
     *heh*.  
 Sustenance, *qūt, ghaṣā; guṣṛān*.  
 Swallow, *parastū*.  
 Swallow (to), *bal'īdan, furū bur-*  
     *dan, bal' numūdan*.  
 Swamp, *mashleḥ, lajan-zār*.  
 Swan, *ghau*.  
 Sway, *ḥukm-rāni, farmān-farmāi,*  
     *riyāsāt*.  
 Swear (to), *qasam (saugūd)*  
     *khṛurdan*.  
 Sweat, *'araq*.  
 Sweep, *jārūb k:, rūftan (rūb)*.  
 Sweet, *shirin*.  
 Sweets, *shirīnī*.  
 Sweetness, *shirīnī*.  
 Swell (to), *bād k:.*  
 Swelling, *varam*.  
 Swift, *tund, zūd, tizrau*.  
 Swiftmess, *tundi, zūdi, sur'at*.  
 Swim (to), *shun (shināvari) k:.*  
 Swindle (to), *farīftan (farīb),*  
     *gūl zadan*.  
 Swine, *khūgān, khānāzir* (Ar. pl.  
     of *khūnzir*).  
 Swoon, *ghash*.  
 Sword, *shamshir, suif* (Ar. pl.  
     *suyūf*).  
 Syllable, *juz' i lafz*.  
 Symbol, *'ālamāt*.  
 Sympathetic, *bā-rigqat, mushfiq*.  
 Sympathy, *rigqat, shafaqat*.  
 Symptom, *'alāmat, aṣar* (Ar. pl.  
     *aṣār*).  
 Synagogue, *kaniseh* (Ar. pl. *ka-*  
     *nāis*).  
 Synod, *majlis*.  
 Syntax, *naḥv*.  
 Syringe, *ab-duzdak*.  
 System, *intizām, naẓm*.  
 Table, *miz*.  
 Tablecloth, *sufreh, khṛān*.  
 Tablet, *lauḥ* (Ar. pl. *alwāḥ*).  
 Tail, *dum, dūnbāl*.  
 Tailor, *khayyāt*.  
 Take (to), *giriftan (gir)*; (away),  
     *bar dāshstan*: (— care) *bar*  
     *ḥazar būdan, khabar dāshstan*.  
 Tale, *qiṣṣeh* (Ar. pl. *qiṣās*), *hi-*  
     *kāyat, dāstan*.  
 Talent, *fazilat, khaslat* (Ar. pl.  
     *khīṣāl*): *firāsāt*.  
 Talisman, *tīlism*.  
 Talk (to), *ḥarf zadan, suḥan*  
     *rāndan, guftugū k:.*  
 Tall, *buland-qadd*.

- Tallow, *pih*.  
 Talon, *chang, changāl*.  
 Tambourine, *dāreh*.  
 Tame, *rām, khānagi*.  
 Tank, *hauz, āb-anbār*.  
 Tape, *navāreh*.  
 Tar, *qir*.  
 Tarantula, *rutail*.  
 Target, *hadaf, nishāneh*.  
 Tariff, *nirkl*.  
 Tartar, *Tālār*.  
 Taste, *mazeh; zaug, zūiqeh*: (good —) *saliqueh*.  
 Taste (to), *chashidan, mazeh giriftan*.  
 Tavern, *sharāb-khāneh*.  
 Tax, *bāj*: (taxes), *māliyāt*.  
 Tea, *chāhi, chāi*.  
 Teach (to), *āmnāzanidan, ta'lim dādan*.  
 Teacher, *mu'allim, ustād*.  
 Teapot, *qūri*.  
 Tear, *ashk*.  
 Tear (to), *daridan, chāk kardan*.  
 Telegram, *talagrāf*.  
 Telegraph, *talagrāf*: (to —) *talagrāf zadan*.  
 Telegraphist, *talagrāfchi*.  
 Telescope, *dūr-bin*.  
 Tell (to), *guftan, ittīlā' dādan, muttālī' s:*.  
 Temper, *mizāj, khūy, tab', tabi'at*.  
 Temperance, *i'tidāl, parhiz*.  
 Tempest, *tūfān*.  
 Temple, *quds, haikal*.  
 Temporary, *muvaqqat*.  
 Tempt (to), *tajribeh k; āzmāish n:*.  
 Temptation, *tajribeh, āzmāish*.  
 Tenant, *mustajir*.  
 Tender, *narm, mulāim*.  
 Tenderness, *narmī, mulāyimat*.  
 Tenet, *'aqideh* (Ar. pl. *'aqā'id*).  
 Tense (gram.), *zamān*.  
 Tent, *khaimah, chādūr*.  
 Tepid, *shirgarm*.  
 Termination, *ākhir, itmām, 'aqibat, anjām*.  
 Terrace, *sakkū*.  
 Terrible, *hawlāk, hāil, muhib*.  
 Terrify (to), *tarsānidan*.  
 Territory, *marz o būm, malk*.  
 Terror, *hawl, dīhshat, nihīb, haibat*.  
 Testament, *vasiyyat-nāmeḥ*: (Old T.), *'ahd i 'atiq*, (New T.) *'ahd i jadid*.  
 Testify (to), *shahādut dādan*.  
 Testimony, *shahādāt, gavāhi*.  
 Text (of book), *matn*: (verse), *āyeh*.  
 Than, *az*.  
 Thank (to), *shukr k; tashakkurn:*.  
 Thanks, *shukr*.  
 Thanksgiving, *shukr-guzāri*.  
 That, *ān: kih*.  
 Thaw (to), *āb shudan*.  
 Theft, *duzdī, sargeh* (*sariqeh*).  
 Then, *pas, āngāh, ba'd az ān: dar ān shurat, az ān jihat*.  
 Thenco, *az ānjā: az ān sabab: az ān zamān*.  
 Theology, *ḥikmat i rūḥāni*.  
 Theory, *qiyās, ḥads*.  
 There, *ānjā*.  
 Therefore, *lihāzā, banā bar ān, az ān jihat*.  
 Thermometer, *garmā-namā*.  
 Thick, *kuluft*.  
 Thief, *duzd, sariq*.  
 Thigh, *rān*.  
 Thimble, *angushtāneh*.  
 Thin, *lāghir: barik*.  
 Thing, *chiz, amr* (Ar. pl. *umūr*), *shai* (Ar. pl. *ashyā*).  
 Think (to), *fikr* (*tafakkur, ta'ammul, khīyāl*) *kardan* (about, *dar*): (fancy) *gamān k: (burdan), ingūshitan* (*ingār*), *pan-dāshitan* (*pandār*), *dānistan* (*dān*).  
 Thirst, *tishnagi, 'atash*.  
 Thirsty, *tishneh*.  
 Thistle, *kangar khasak*.  
 Thither, *bi-ānjā, ānjā*.  
 Thorn, *khār*.  
 Thorny, *khār-dār, pur-khār*.  
 Thorough, *kāmil, tūmm, tamām*.  
 Thoroughbred, *aṣil*.  
 Though, *agarchih, harchand kih, bā vujūdi kih*.  
 Thought, *fikr, tafakkur, khīyāl, ta'ammul, ra'i*.  
 Thoughtless, *bī-fikr*.  
 Thread, *nakh, rishteh, rismān*.  
 Threat, *tahdīd, va'id*.

- Threaten (to), *tahdid*, *n*:.
- Threshing-floor, *kharman-gāh*.
- Threshold, *astāneh*.
- Thrice, *sih bār*, *sih martubeh*, *sih daf'eh*.
- Throat, *galū*, *halq*.
- Throne, *takūt*, *sarir*.
- Through, *az*, *az rāh i*; *bi*, *bi-vasīleh-yi*.
- Throw (to), *andākhtan* (*andaz*), *afkandan*.
- Thumb, *shast*, *ibhām*.
- Thunder, *ra'd*.
- Thunderbolt, *sā'iqeh*.
- Thursday, *panj-shanbeh*.
- Thus *chunin*, *badin taur*.
- Tide (flood-), *madd*: (*ebb*-) *jazr*.
- Tidings, *khabar* (Ar. pl. *akhbār*), (*glad* —), *muždeh*.
- Tidy, *jā bi-jā*.
- Tidy (to), *jā bi-jā kardan*.
- Tie (to), *bastan* (*band*).
- Tiger, *babr*.
- Tight, *tang*, *muḥkam*, *sift*.
- Tile, *kāshi*.
- Till, *tā*, *hattā'*: *tā vaqti kih*.
- Timber, *chūb*.
- Time, *vaqt* (Ar. pl. *auqāt*), *zamān* (Ar. pl. *azmāneh*): *zamāneh*; *hīn*, *hīngām*: (*leisure*), *furṣat*.
- Timid, *tarsān*, *kam-dīl*, *khāif*.
- Timidity, *tārs*, *kamdili*, *khauf*.
- Tin, *halabi*.
- Tin-opener, *halabi-bur*.
- Tinder, *qau*.
- Tiny, *kūchik*, *khūrd*, *kūchulī* (*vulg.*).
- Tip, *sar*, *nauk*.
- Tipsy, *makhmūr*, *mast*.
- Tired, *khasteh*.
- Tithe, *'ushr*, *dalyak*.
- Title, *laqab* (Ar. pl. *alqāb*); (*of book*) *'unvān*: (*claim*), *iddi'ā*.
- To, *bi*.
- Toast, *nān i birishteh*.
- Tobacco, *tūtūn*: (*coarse*) *tan-bākū*.
- To-day, *amrūz*.
- Toe, *angusht i pāy*.
- Together, *bā-ham*, *hamrāh*.
- Toil, *mīhnat*.
- Token, *ishāreh*, *'alāmat*.
- Toll, *rāh-dāri*.
- Tomato, *badinjān i farangi*.
- Tomb, *qabr* (Ar. pl. *qubūr*), *maq-bareh*.
- To-morrow, *fardā*: *bāmdādān*.
- Tone, *ṣadā*, *navā*.
- Tongs, *anbur*.
- Tongue, *zabān*, *lisān* (Ar. pl. *alsāneh*): (*of fire*), *zabāneh*.
- Too (much), *ziyād*: (*also*) *niz*, *ham*.
- Tool, *alat*.
- Tooth, *dandān*: (*of saw etc.*) *dandāneh*.
- Toothbrush, *misvāk*.
- Top, *sar*, *qulleh*.
- Topaz, *zabarjad*, *yāqūt i zard*.
- Topsy-turvy, *sar-nigūn*, *vāžgūn*.
- Torch, *mash'al*.
- Torment, *'azāb*.
- Torment (to) *āzurdan* (*āzār*), *'azāb n*:.
- Torrent, *sail*, *sailāb*.
- Tortoise, *lāk-pusht*.
- Tossing (of waves) *talātum*.
- Total, *majmū'*, *jam'*, *jumleh*.
- Totally, *tamāman*, *kulliyyatan*.
- Touch (to), *lams n*: , *dast burdan*.
- Touchstone, *mī'yār*, *'iyār*.
- Towards, *bi-taraf* (*sū*) *i*.
- Towel, *dastmāl*.
- Tower, *burj*.
- Town, *qaryeh*: *shahr*.
- Toy, *bāzicheh*.
- Trace, *surāgh*, *aṣar* (Ar. pl. *uṣar*).
- Trade, *tijarat*, *khārid va farūsh*.
- Trade (to), *tijarat n*:.
- Trader, *tājir* (Ar. pl. *tujjār*): *bāzārgān*.
- Tradition, *ḥddīṣ* (Ar. pl. *aḥādīṣ*), *khabar* (Ar. pl. *akhbār*); *riwāyat* (Ar. pl. *rawāyā*): *tavātur*.
- Traffic, *amad o shud*: (*trade*) *tijarat*.
- Train, *kāliskeh-yi bukhāri*.
- Traitor, *khāin*.
- Transcribe, *naql k*:.
- Transgress, *tajāvuz n*: *az*.
- Transitive (verb), *fi'l i mu-ta'addī*.
- Translate, *tarjumeh k*:.
- Translation, *tarjumeh*.

- Translator, *mutarjim*, *tarjumān*.  
 Transmigration, *tanāsukh*, *maskh*.  
 Transport, *naql*: (delight), *vajd*.  
 Trap, *dām*, *taleh*.  
 Trappings, *yarāq*.  
 Travail, *dard i zih*.  
 Travel (to), *safar k*.  
 Traveller, *musāfir*: *sayyāh*.  
 Traverse, *ṭai k*.  
 Tray, *sini*.  
 Treacherous, *khāin*, *bi-vafā*, *ghad-dār*.  
 Treachery, *khiyānat*, *bi-vafāi*.  
 Treasure, *ganj*, *khazāneh*, *khazineh*.  
 Treatise, *risāleh*.  
 Treaty, 'ahd: (document), 'ahd-nāmeḥ.  
 Tree, *darakhṭ*, *shajareh* (Ar. pl. *ashjār*).  
 Tremble (to), *larzidan*.  
 Trench, *khandaq*.  
 Trial, *āzmāish*.  
 Tribe, *tāifeh* (Ar. pl. *tavāif*), *qaum* (Ar. pl. *aqvām*): *qabileh* (Ar. pl. *qabāil*): *il* (pl. *ilyāt*).  
 Tribunal, *maḥkameh*.  
 Tribute, *bāj*.  
 Trickle (to), *chakidan*.  
 Trinity, *taṣliṣ i oqdas*.  
 Troop, *dasteḥ*, *risāleh*.  
 Troops, *lashkar*, 'asākir, *qushūn*.  
 Trot (to), *lukkēh raftan*, *yūrtmēh raftan*.  
 Trouble, *zaḥmat*, *taṣdi'*, *azīyyat*, *iṣṭirāb*.  
 Troubled, *muṣṭarib*: (water) *mu-kaddar*.  
 Troublesome, *muzūḥim*, *muṣaddi'*: *myslikil*.  
 Trousers, *shalcār*, *zir-jāmeḥ*.  
 Trousseau, *jahūz*.  
 Trout, *qizil-āleh*.  
 True, *rāst*, *ḥaqiqi*.  
 Truly, *bi-durūsti*, *fi'lḥaqiqeh*.  
 Trumpet, *karranā*, *būq*, *sūr*, *shapūr*.  
 Trunk (tree-), *taneḥ yi darakhṭ*: (box), *ṣandūq*: (elephant's) *khurṭūm*.  
 Trust, *ʿitimād*, *ʿitiqūd*: (in God) *tavakkul*.  
 Trust (to) *ʿitimād* etc. *n*: *bar*.  
 Truth, *rāstī*, *ḥaqq*, *ḥaqīqat*, *ḥaghiyyat*, *ṣidq*.  
 Try (to), *kūshidan*, *kūshish k*: *sa'i n*:; *tajribēh k*:; *āzmūdan* (*āzmāy*), *imtiḥān k*:  
 Tube, *lūleh*.  
 Tuesday, *sib-shanbeh*.  
 Tulip, *lūleh*.  
 Tumbler, *shisheh*, *finjān*.  
 Tumour, *dunbal*.  
 Tumult, *hangāmeḥ*, *ighṭishāsh*, *shūrish*, *shulūk* (vulg.).  
 Tune, *navā*, *āhung*.  
 Tunic, *qabā*.  
 Turban, 'amameḥ.  
 Turk, *Turk* (Ar. pl. *atrāk*).  
 Turkey (country), *mulk i Rūm*: (bird), *bū-qalamūn*.  
 Turn, *naubat*, *passā* (vulg.).  
 Turn (to), (intr.) *gardidan*, *bar gardidan*, *gardish* (*daur*) *k*: (trans.), (*bar*) *gardānidan*.  
 Turner, *kharrāt*.  
 Turnip, *shalygham*.  
 TurnscREW, *āchār*.  
 Turquoise, *firūzeh*.  
 Turtle, *sang-pusht*: (-dove) *qumri*.  
 Tutor, *laleh*; *mu'allim*.  
 Twice, *do daf'eh*, *do martabeh*.  
 Twilight, *shafaq*.  
 Twin, *tav'am*.  
 Twine, *rismān*.  
 Twinkle (to), *darakhshidan* (*durukhshidan*).  
 Tyranny, *zulm*, *ta'addī*, *satam*.  
 Tyrant, *ẓālim*, *satamkār*.  
 Tyro, *mubṭadi*.  
 Ugliness, *zishti*.  
 Ugly, *zisht*, *bad-manẓar*, *bad-gil*.  
 Umbrella, *chatr*.  
 Unanimity, *yagūnagi*, *ittihād*, *ittifāq*.  
 Unanimous, *yakdīl*, *muttafiq*, *muttaḥid*.  
 Unawares, *nāgāh*.  
 Unbelief, *kufr*: *bī-imāni*.  
 Unbeliever, *kāfir* (Ar. pl. *kuffār*), *bī-dīn*, *bī-imān*.  
 Uncircumcised, *nā-makhlūn*.

- Uncle (paternal), *'amm*, *'ammū*:  
(maternal), *khāl*, *khālā*, *dāī*  
(vulg.).
- Unclean, *nā-pāk*, *najis*: *chirk*,  
*chirkīn*.
- Uncleanness, *nāpākī*, *najāsāt*:  
*chirk*.
- Under, *zir*, *pāin*, *taht*.
- Underneath, *zir*, *pāin*.
- Understand (to), *fahmidan*, *idrāk*  
*n*: , *multafit sh*:
- Understanding, *'aql*, *fahm*, *idrāk*:  
(agreement), *ittifāq*.
- Undoubtedly, *bi-shakk*, *bi-shubheh*.
- Undress (to), *rakht* (*hbās*) *birūn*  
*k*: , *kandan*.
- Unequalled, *bi-mizāl*, *bi-nazir*.
- Unexpectedly, *nagahān*.
- Unfaithful, *bi-vafā*, *namak-ha-*  
*rām*.
- Unfortunate, *bad-bakht*.
- Ungodly, *bīdīn*.
- Ungrateful, *nā-sipās*, *haqq nā-*  
*shinās*.
- Unhappiness, *dil-tangi*, *dil-giri*.
- Unhappy, *dil-tang*, *dil-gir*, *musta-*  
*mand*, *malūl*.
- Uniform, *libās i nizāmi*.
- Union, *ittihād*.
- Unite (to), *paivastan*.
- Unity, *yagānagi*, *ittihād*.
- Universal, *jāmi'*, *kullī*.
- Universe, *'ālam*, *jahān*, *jumleh-*  
*yi kāināt*.
- University, *dāru'ulūm*, *madrā-*  
*seh*.
- Unjust, *bi-inshāf*, *zālim*.
- Unlearned, *ummi*, *bi-savād*.
- Unleavened, *fatīrī*.
- Unless, *agarnēh*, *varneh*, *illā*,  
*magar*, *juz in kih*.
- Unlucky, *badbakht*.
- Unmarried, *'azab*, *mujarrad*,  
*ghair i muzavvaj*.
- Unmeaning, *bi-ma'ni*, *bi-hudēh*.
- Unmerciful, *bi-rahm*, *bi-muruvvat*.
- Unofficial, *ghair i rasmi*.
- Unpaid, *muft*, *majjānan*.
- Unpalatable, *nā-guvār*, *bad-ma-*  
*zeh*.
- Unpleasant, *nā-pasand*, *ghair i*  
*maqbul*.
- Unprofitable, *bi-fāideh*, *ghair i*  
*mufid*.
- Unripe, *nā-ras*, *nā-rasideh*.
- Unspeakable, *mā lā kalām*.
- Unstable, *bi-qurār*.
- Unsuccessful, *nā-kāmyāb*, *maḥ-*  
*rūm*.
- Unsuitable, *nā-shayisteh*, *nā-*  
*munāsib*.
- Untie, *ḥall k*: , *vā kardan*.
- Until, *tā*: *ta ān kih*; *ḥatta' ān*  
*kih*.
- Untrue, *durūgh*, *nā-rāst*, *kāzīb*.
- Untruth, *durūgh*, *kāzīb*.
- Unwary, *ghāfil*, *bi-ihtiyāt*.
- Unwell (to be) *hāl nā dāshtan*,  
*kisalat dāshtan*, *nā-khūsh b*: .
- Unwholesome, *nā-guvāreh*.
- Unwise, *nā-dān*, *bi-fahm*.
- Unworthy, *nā-lāiq*.
- Up, *bālā*.
- Upon, *bar*, *bar bālā*, *bar sar*, *rū-yi*.
- Upside down, *vāzgun*, *zir-zabar*,  
*sarnigūn*.
- Upwards, *bālā*.
- Urgency, *zarūrat*, *huzūm*; *aham-*  
*miyyat*.
- Urgent, *lāzim*, *zarūr*; *ahamm*.
- Usage, *ma'mūl*, *rasm* (Ar. pl.  
*rusūm*), *'adat*: *sulūk*.
- Use, *isti'māl*: *fāideh*, *maṣraf*:  
(to be of —) *bi-kār āmadan*,  
*bi-kār khūrdan*, *bi-dard khūr-*  
*dan*.
- Use (to), *isti'māl k*: , *bi-kār bur-*  
*dan*: (be in habit of) *'ādī*  
*būdan*, *'adat dāshtan*.
- Useful, *mufid*, *bi-kār*.
- Useless, *bi-fāideh*, *bi-maṣraf*.
- Usual, *ma'mūl*, *ma'mūlī*.
- Usually, *'umūmun*.
- Utility, *fāideh*, *manfa'at*.
- Utter, *talaffuz dādan*.
- Utterance, *talaffuz*.
- Utterly, *tamāman*, *kullan*, *kul-*  
*liyyatan*, *kāmilan*.
- Vacant, *khālī*.
- Vaccination, *ābileh-kūbi*.
- Vaccinate (to), *ābileh kūbīdan*.
- Vague, *mushṭabih*, *maghshūsh*.



- Vain (fruitless), *bātīl*, *bi-fāideh*,  
'*abaṣ*: (conceited), *khṛudpa-*  
*sand*, *mughrūr*: (in vain),  
'*abaṣ*, *bātīlan*.  
Valet, *pish-khidmat*.  
Valiant, *dilir*, *shujā*.  
Valid, *bar-qarār*, *ṣahih*.  
Valley, *darreh*, *julgeh*, *vādi*.  
Valour, *diliri*, *shujā'at*, *mardān-*  
*agl*.  
Valuable, *bish-qaimat*, *girān-baha*,  
*girān-māyeh*, *qaimat-dār*.  
Value, *qaimat*, *arzish*, *bahā*: (use),  
*masraf*, *fāideh*.  
Value (to), *qaimat guftan*: (es-  
teem), *qadr dānistān*: *ghanimat*  
*shamurdan* (*dānistān*).  
Van (of army), *tūlāyeh*.  
Vanguard, *muqaddamatul'jaish*.  
Vanish (to), *ghāib sh*: *nu-padid*  
*āmadan*.  
Vanity (uselessness), *buṭlān*,  
*baṭūlat*: (conceit), *ghurūr*, *ta-*  
*kabbur*, *khṛud-pasandi*.  
Vanquish (to), *ghālīb sh*: *ghala-*  
*beh yāftan bar*.  
Vapour, *bukhār*.  
Variance, *ikhṭilāf*.  
Variegated, *gūnāgūn*, *rangarang*,  
*mulavvan*.  
Various, *mutafarriq*, *mukhtalif*.  
Varnish, *raughan i kamān*.  
Varnish (to), *raughan zadān*.  
Vary (to), *tafāvut dāshtan* (*bā*,  
from).  
Vase, *ṣarf* (Ar. pl. *ṣurūf*).  
Vast, *a'zam*, *bi-andāzeh*.  
Vault, *tūq*; *qabbeh*.  
Vaunt (to), *gilāf guftan*, *laf za-*  
*dan*, *fakhr k*:.  
Vea', *gūsht i gūsāleh*.  
Vegetables, *sabziyāt*, *tarakāri*.  
Vehemence, *tundi*.  
Veil, *rū-band*, *chādūr*, *izār*: *hijāb*,  
*niqāb*.  
Vein, *rag*, *irq* (Ar. pl. *'urūq*).  
Velocity, *tundi*, *zūdi*, *sur'at*.  
Velvet, *makhmal*.  
Venerable, *muhtaram*, *mukarram*,  
*girāmi*.  
Venerate (to) *muhtaram* etc.  
*dāshtan*.  
Veneration, *ihtirām*, *ikrām*, *hur-*  
*mat*.  
Vengeance, *intiqām*.  
Venison, *gūsht i ahū*.  
Venom, *zahr*, *samm*.  
Venomous, *zahr-dār*.  
Venture (to), *iqdām n*: *zahre-*  
*k*: *jur'at k*: *jasārat varzidan*.  
Venturesome, *jasūr*.  
Venus (planet), *zuhreh*.  
Verandah, *aiwān*.  
Verb, *fi'l*.  
Verbally, *zabāni*: *lafzan*.  
Verdigris, *zangār*.  
Verge, *lab*, *dam*: (on verge of)  
*mushrif i bi*.  
Vermicelli, *rishteh*.  
Vermin, *jāniwar*.  
Verse (poetry), *shī'r* (Ar. pl.  
*ash'ār*), *nazm*: *bait* (Ar. pl.  
*abyāt*): (of a song) *band*.  
Version, *tarjumeh*.  
Vertige, *sar-gardāni*.  
Very, *khāli*, *bisyr*.  
Vest, *qaftān*.  
Vestige, *aṣar* (Ar. pl. *aṣār*).  
Vesture, *pūshāk*, *libās* (Ar. pl.  
*albasah*), *rakht*.  
Veterinary surgeon, *baitār*.  
Vex (to), *ranjānidan*, *āzurdeh s*:.  
Vexation, *āzār*, *āziyyat*, *ranj*.  
Vexed, *muṣṭarīb*, *ranjideh*, *mu-*  
*kaddar*.  
Vice, *badi*, *sharārat*, *fasād*.  
Viceroy, *qāim-maqām*, *farmān-*  
*farmā*.  
Victor, *ghālīb*, *fātih*, *muzaḥḥar*.  
Victory, *fath*, *ṣafar*, *nuṣrat*.  
Victuals, *ghaṣā*, *āzūqeh*, *khṛurāk*.  
View, *nazar*, *manzar*: (opinion),  
*ra'i* (Ar. pl. *arā*, *urā*), *khiyāl*.  
Vile, *furū-māyeh*, *khābiṣ*, *sifteh*.  
Village, *dih* (pl. *dihāt*): (adj.)  
*dihāti*.  
Vine, *tāk*, *mau*.  
Vinegar, *sirkeh*.  
Vineyard, *tākistān*.  
Violence, *zūr*, *jabr*: *shiddat*.  
Violet, *bināfsheh*.  
Viper, *afī*.  
Virgin, *bakireh*, *dukhtar*, *dūshizeh*.  
Virginity, *bikārat*.

- Virtue, *hunar*: 'iffat, 'asmat, *pāk-dāmanī*.  
 Virtuous, *tāhir*, *pāk-dāman*.  
 Visage, *rūy*, *chūhreh*, *sūrat*.  
 Visible, *zāhir*, *huvaīdā*, *ashkār*: *mar'i*, *didani*.  
 Vision (sight), *bināi*, *bašarat*: *ru'yā*, *khpāb*.  
 Visit, *didani*: *did* *vu* *bāz* *did*: (to sick) 'iyadat.  
 Visit (to), *barāyi* *didani* *āmadan*.  
 Visitor, *mihmān*.  
 Vocabulary, *lughat*.  
 Voice, *āvaz*, *šaut*.  
 Void, *khālī*, *tuhi*: (null), *bātil*, *mansūkh*.  
 Volcano, *kūh* *i* *ātash-fishān*.  
 Volley, *shalik*.  
 Volume, *jild*.  
 Vomit (to), *qai* *k*:, *istifrāgh* *k*:.  
 Vortex, *gird-āb*.  
 Vow, *nazr*.  
 Vowel, *ḥarf* *i* 'illat, *ḥarakat*.  
 Voyage, *safar* *i* *daryā*.  
 Vulgar, 'amm.  
 Vulture, *lāsh-khpur*, *karkas*.  
 Wager, *shart*.  
 Wages, *mavājib*; *ujrat*, *muzd*.  
 Waggon, 'arrādeh, 'arrābeh.  
 Waist, *kamar*, *miyān*.  
 Waistcoat, *jilakih*.  
 Wait (to), *māndan*; *intizār* *k*: *sabr* *k*:.  
 Wake (to), (intr.) *bidār* *sh*:.  
 Walk, *gardish*, *tafarraj*.  
 Walk (to), *piyādeh* *raftan*: *khar-āmidan*; *gardish* *raftan*.  
 Wall, *dīār*.  
 Walnut, *girdū*.  
 Want, *ḥājat*, *ihtiyāj*; *kami*: *bi-navāi*; *mufliṣi*.  
 Want (to), *lazim* *dāshtan*, *ḥājat* *dāshtan*.  
 War, *jang*, *jadāl*, *ḥarb*, *muḥā-rabat*.  
 War (to), *jangidan*, *jang* *k*:.  
 Warehouse, *makhzan*, *anbār*.  
 Warlike, *jang-jū*.  
 Warm, *garm*: (to warm) *garm* *s*:.  
 Warmth, *garmā*; *ḥarārat* (heat).  
 Warn (to), *mutunabbih* *s*:, *āgāhi* *dādan*.  
 Warning, *āgāhi*, *tanbih*: 'ibrat.  
 Warp and woof *tār o pūd*.  
 Wash (to), *shustan* (*shūy*); *ghusl* *k*:.  
 Washerwoman, *rakht shūy* (*rakht-shūr* *vulg.*).  
 Wasp, *zambūr*.  
 Waste (adj.), *virāneh*: (noun), *talaf*, *isrāf*.  
 Watch, *sā'at*: (night-), *pās*: (guard), *kashik*; *qarāvul*, *kashikchi*.  
 Watchword, *ism* *i* *shab*.  
 Water *āb*: (to water) *sirāb* *k*:.  
 Wave, *mauj* (Ar. pl. *amwāj*).  
 Wax, *nūm*: (sealing —), *lāk*.  
 Way, *rāh*, *tariq* (Ar. pl. *turuq*).  
 Weak, *ẓā'if*, *kamzūr*, *nā-tavān*.  
 Weakness, *ẓā'f*, *kamzūri*, *nā-tavāni*.  
 Wealth, *daulat*, *ghanā*.  
 Wealthy, *daulatmand*, *ghani* (Ar. pl. *aghniyā*).  
 Weapons, *aslaheli* *yi* *jang*.  
 Wear (to), *pūshidan*.  
 Weariness, *khastagi*, *darmān-dugi*.  
 Weary, *khasteh*, *darmandeh*.  
 Weather, *havā*.  
 Weave (to), *baftan*.  
 Web (spider's), *tār* (*i* 'ankabūt).  
 Wedding, 'arūsi; 'aḡd, *nikāh*.  
 Wednesday, *chahār-shanbeh*.  
 Week, *hafteh*.  
 Weep, *girstan*, *giryeh* *k*:, *giryān* *sh*:.  
 Weeping, *giryeh*.  
 Weigh (to), *sanjidan*, *vazn* *k*:.  
 Weight, *vazn*.  
 Weight, *sangin*.  
 Welcome (to), *tarhib* *k*.  
 Welcome! *khpūsh* *āmadid*.  
 Welfare, *bih-būdi*, *salāmāti*.  
 Well, *chāh*: (adj.) *chāq*, *ṣāliḥ* *va* *salāmat*: (adv.) *bi-khpūbi*.  
 Well-wisher, *kā'ir-khpāh*.  
 West, *maghrīb*, *gharb*.  
 Westerly, *maglūbi*.  
 Wet, *tar*, *nam*.  
 Wet (to), *tar* *s*:.

- Whale *hūt*.  
 What, *chih*: *ānchih*.  
 Whatever, *har ān chih*.  
 Wheat, *gandum*.  
 Wheel, *charkh*.  
 When, *vaqti kih*, *chūn: kai?*  
 Whence, *az kujā? az jāi kih*.  
 Where, *kujā? kū?: jāi kih*.  
 Whether . . . or, *khrah . . . va<sup>v</sup> khrah*: *chih . . . chih, yā . . . yā*.  
 While, *muddat*, *chandi*, *andaki*: *dar hini kih, mā dāmi kih*.  
 Whip, *shallāgh*, *qamchi*.  
 Whirlpool, *gird-āb*, *varfeh*.  
 Whirlwind, *gird-bād*.  
 Whiskers, *burūt*, *sibil*.  
 Whisper (to), *bi-gūsh guftan*, *zīr i lab guftan*.  
 Whistle (to), *sūt zadan*, *şafir zadan*.  
 White, *safid*: (of egg), *sapideh yi tukhm*.  
 Who, *kih? ān kih*, *kasi kih*.  
 Whoever, *har kih*, *har ān kih*.  
 Whole, *tamām*, *kull*, *hamagi*.  
 Wholesome, *guvār*.  
 Why, *chirā*, *az chih sabab*.  
 Wick, *futileh*.  
 Wicked, *bad*, *badkār*, *sharir*, *fāsīd*.  
 Wickedness, *fasād*, *sharārat*, *badī*.  
 Wide, *gushādeh*, *farākh*, *vasi<sup>v</sup> pahnā*.  
 Widow, *biveh zan*.  
 Width *pahnāi*, *vus'at*, *'arz*.  
 Wife, *zan*, *zaujeh*.  
 Wild, *vahshi*.  
 Wilderness, *biyābān*.  
 Will, *irādeh*, *murād*: (testament) *vusūyyat*.  
 Willow, *bid*.  
 Win (to), *burdan* (bar), *hāsīl k:*.  
 Wind, *bād*.  
 Window, *panjāreh*, *darīcheh*.  
 Wine, *sharāb*, *khamr*, *mai*.  
 Wing, *bāl*, *par*, *janāh* (Ar. pl. *ajnaheh*).  
 Winter, *zamistān*.  
 Wipe (to), *pāk k:*.  
 Wire, *sim*, *maftūl*.  
 Wisdom, *hikmat*, *dānish*, *khīrad*.  
 Wise, *dāna*, *dānishmand*, *khīrad-mand*.  
 Wish, *khvālīsh*, *arzū*.  
 Wish (to), *khvāstan* (*khvāh*).  
 Wit, *fīrāsāt*: *latāfat*.  
 Witchcraft, *jādūgarī*, *sihr*.  
 With, *bā*; *bi*.  
 Withdraw (to), *kanār giriftan*, *bāz istādan*.  
 Wither (to), *pažmurdeh sh*:  
 Withhold (to), *vā* (*bāz*) *dāshstan*.  
 Within, *dakhīl*, *darūn*, *tū yē*.  
 Without, *bīrūn*: *bī*, *bi-dān i*.  
 Withstand (to), *muqāvamat n:* *bā*.  
 Witness, *shāhid*, *garāh*: (evidence), *shohādat*, *gavāhi*.  
 Witty, *zarīf*.  
 Wolf, *gurg*.  
 Woman, *zan*, *zā'ifeh*.  
 Womb, *rahīm*.  
 Wonder, *ta'ajjub*, *hairat*.  
 Wonder (to), *ta'ajjub n:*.  
 Wonderful, *'ajīb*.  
 Wood, *chūb*: *hizun*, *himel*: (for -est) *jangal*, *bishelī*.  
 Woodcutter, *tabarzan*, *hizun-kan*.  
 Wool, *pashm*.  
 Word, *sukhan*, *kalimeh*, *lafz* (Ar. pl. *alfāz*).  
 Work, *kār*, *'amal* (Ar. pl. *a'māl*): *shughl*.  
 Work (to), *kār k:*.  
 Workman, *'amaleh*.  
 Workshop, *kar-khāneh*.  
 World, *dunyā*; *jahān*: *'ālam*: (this —) *dunyū*: (the next) *ākhirat*.  
 Worldling, *dunyā-parast*.  
 Worldly, *dunyavi*.  
 Worn, *kirm*.  
 Worn-out, *mundaris* (clothes).  
 Worse, *badtar*, *kharābtar*.  
 Worship, *'ibādat*, *parastish*.  
 Worship (to), *parastidan*, *'ibādat n:*, *parastish k*:  
 Worshipper, *parastish kunandeh*.  
 Worst, *badtarin*, *kharābtarin*.  
 Worth, *qadr*, *qaimat*, *bahā*, *arzish*.  
 Worth (to be), *arzīdan* (*bi-*).  
 Worthily, *bi-taur i shāyisteh*.  
 Worthiness, *liyaqat*.

- Worthless, *bi-fāideh*, *bi-maṣraf*.  
 Worthy, *sazāvār*, *lāiq*, *mustahagq*,  
*mustawjib*, *vājib*.  
 Wound, *zakhm*, *rish*.  
 Wound, *zakhm kardan*, *majrūh* s:.  
 Wounded, *zakhm - dār*, *zakhm-*  
*khpurdeh*, *majrūh*.  
 Wrap (to), *pichidan*, *malfūf* k:.  
 Wrath, *qahr*, *hiddat*: *ghaiṣ*.  
 Wrecked, *shikasteh* sh:.  
 Wrestle (to), *kushti giriftan*.  
 Wrestler, *kushti gir*.  
 Wrestling, *kushti*.  
 Wretched, *mustamand*, *ghamgin*,  
*dil-gir*.  
 Wrinkle, *chin*.  
 Wrist, *band i dast*.  
 Write (to), *navishtan* (*navis*).  
*tahrir* n:..  
 Writer, *navisandeh*, *kātib*, *mu-*  
*harrir*.  
 Writing, *khatt*; *raqam* (Ar. pl.  
*arqām*).  
 Written, *maktūb*, *marqūm*.  
 Wrong, *ghair i ṣaḥih*: (injury),  
*zarar*.  
 Wroth, *khashm-nāk*, *ghazabnāk*.  
 Yard (measure) *zar*\*, *gaz*: (court)  
*hayāt*.  
 Yawn, *khamyāzeh* k:.  
 Year, *sāl*, *saneh*.  
 Yearly, *har sāleh*, *sālāneh*, *sanavi*.  
 Yeast, *māyeh*.  
 Yell (to), *bāng zadan*, *faryād* k:.  
 Yellow, *zard*.  
 Yes, *bali*, *ari*.  
 Yesterday, *dīrūz*: (day before —)  
*parirūz*.  
 Yet, *ammā*, *lākin*, *likin*, *magar*,  
*vali*: (still), *tā hanūz*, *hanūz*,  
*tā bi-hāl*.  
 Yoke, *yūgh*: (pair), *juft*:.  
 Yolk (of egg), *zardeh-yi tukhm*.  
 Young, *kūchik*; *javān*, *khpurd-*  
*sāl*: (noun), *bachcheh*.  
 Youth, *javāni*, *ṣughr i sinn*:  
 (young person). *javān*.  
 Zeal, *ghairat*; *ta'aṣṣuh*.  
 Zealous, *pur-ghairat*; *muta'aṣṣib*.  
 Zephyr, *nasim*, *bād i ṣabā*.  
 Zero, *ṣifr*.  
 Zinc, *rūi*.  
 Zodiac, *minṭaq'ul burūj*.  
 Zone, *minṭaq*: *kamarband*: *min-*  
*tugeh*.  
 Zoroaster, *Zardusht*.  
 Zoroastrian, *Zardushti*, *gabr*.



## Contractions.

Besides the usual ones, e. g. *adj.* for *adjective*, *trans.* for *transitive*, *intr.* for *intransitive*, etc., the following are used:

<i>k</i> :	=	<i>kardan</i> ( <i>kun</i> ).
<i>s</i> :	=	<i>sākhthan</i> ( <i>sāz</i> ).
<i>b</i> :	=	<i>būdan</i> ( <i>bāsh</i> ).
<i>d</i> :	=	<i>dādan</i> ( <i>dih</i> ).
<i>sh</i> :	=	<i>shudan</i> ( <i>shav</i> ).
Ar. pl.		Arabic plural.
<i>n</i> :	=	<i>namūdan</i> ( <i>namāy</i> ).

It should be hardly necessary to remind the student that the various Persian words given in explanation of any English word must not be used indiscriminately. There are often very important differences between them, the English word having several different meanings. Accents have not been inserted in this vocabulary, as the student should now have no difficulty in knowing their places in Persian words.

خلاصه وارد خانه او شدیم خانه ساده است  
 اما خیلی خوب است از در که داخل شدیم جلو خانه  
 داشت و همشایی در جلو عمارت بود که بمنزل  
 فضا و حیاط خانه بود اما در مرتبه بالا واقع بود  
 نواب لیعهد کلپس و دوک دو چا مبرلن و سیو  
 دستون و ارد کرانویل و لارنون و کینفرش  
 معروفی و یک نقاش پر مرد بلند قامتی که یک  
 پرده صورت کلاه دستون را خیلی خوب ساخته  
 بود و در همین عمارت نصب کرده بودند که بهترین  
 نقاشهای لندن است و جمعی دیگر از معارف  
 و معتبرین شهر همه در اطاق استاده بودند  
 تمام اهل مجلس مرد بودند زن هیچ نبود از این اطاق  
 با طاق دیگر که میر شام چیده بودند رقه نشینیم

برواسته با نواب و لیعهد پائین آمدیم بهمان  
 دالان کل که اول سیده بودیم آمده سوار کاسکه  
 راه این شده بلندن مراجعت کردیم در کار  
 نواب و لیعهد از ماجدا شده رفتند و با ما سر در  
 سند و لف و ناظم الدوله سوار کاسکه شده بمنزل  
 را آمدیم در ساعت شش و نیم بعد از ظهر باید  
 سخانه لرد روزبری بمهمانی و صرف شام برویم  
 در ساعت <sup>یعنی</sup> ناین است سلطان و سر در و مند و لف  
 و ناظم الدوله و بعضی دیگر از ملتزمین رکاب  
 خود مان سخانه لرد روزبری رفتیم روزبری از فرقه  
 لبرال و ار دسته و نارت مسیو کلا دستون است  
 که ضد باد سنه و زارت حالیه است جوایت  
 خوشه و و کوتاه قدرش و سسل را می برشد

نصف دوره اسب دوانید و معش هشت  
 اسب بد تقیر با نصف دوره اینجا از نزدیک و تیره  
 اکبر آباد تا پای پله عمارت اسب دانی طهران است  
 بعد گفتند فلان اسب پیش آمد ما بر خواسته چند  
 پله بالا تر رفتم و اردا طافی شدیم که منهار حاضر کرده  
 بودند منهار خوردیم نواب علی عهد و اعظم رجال  
 هم در سر منهار بودند بعد از منهار با طاق اول بر  
 کشیدیم یک دوره دیگر اسب دواند بعد نواب  
 یک اسب بهار اشا  
 کنیم آمدیم پائین چاک یک سوار با اسب بهار از جلو  
 ما گذرانندند اسبها و مادیانهای خوب بود بعد از  
 تماشا دوباره بالا رفتیم یک دور دیگر هم دواندند  
 باز دو دور باقی مانده بود چه ... ..  
 هم داشتیم



با این این دیواروان دالان همه کلکاری است  
این دالان هم حینلی طولانی است و تمام طول  
این دالان را بیری زده اند مرتب نهر ارقم  
که رفتیم رسیدیم با سب وانی که سهم این محل است  
دوانی (دکین داپک) است بالا خانه دیدیم که  
مخصوصا در همین ایام ساحه و در ظرف هیچ  
روز با تمام رسانیده اند سایر بالا خانه های قدیم ساز  
هم در جلوتر مرتب دیده میشد از لپها بالا رفتیم  
بالا خانه منظر بسیار خوشی به چشم با صفائی که  
در جلواست و اردار زن و مرد و اعیان و محرمین  
حینلی با سب وانی آمده بودند مردم متفرقه تماشا  
هم بسیار بودند خصوصا در آنجائی که سرسبها  
شرط می شد جمعیت فانی و مقال غیری بود

خزان سلطان و محمد الدوله هم دوسته تیر انداخته  
 خلی تا شاد داشت امروز یک ساعت قبل از ظهر پادشاه  
 برویم بایست وانی و منهار را هم در آنجا بخوریم در  
 وقت معین با سر در و مندوزلف سوار کال شده  
 بنیم از دم پارلمنت گذشته بکار راه آهن که باید  
 بایست وانی برود رسیدیم ترین حاضر بود و تواب  
 ولی عمد و دو پیشان و لارنون هم در کار  
 حاضر بودند ماهم ترین نشسته صحبتهای کنیم  
 بر لقه درستی

### حسین

پس در اینجا قدری ترن رتیت کرد و تواب لبهیدی  
 گفتند چرا ترن ایستاد بنا نبود توقف کند بعد از  
 عوض کرده ترن بطرف ایست وانی آمد در کار  
 پیاده شدیم دم کار یک دالان مستقی بود که از  
 دو سمت ستون داشت و یکدو ایرو چوبی هم بود

بود که بنظر ما بر نذر فتمیم تماشا کردیم تو پیوسته که  
مخترع آن (مکبیم) نیکی دنیای است و این توپ  
هم با سم همین شخص موسوم و معروفست توپ  
بسیار عجیبی است لوله دارد که در زیر آن بچسبند  
کرده اند تا بواسطه تیر اندازی کرم نشود و در صفحه  
خارج چهار صد فشک میگذارند و در زیر توپ  
خزانه دارد که آن صفحه را اینجا گذاشته و یک صندلی  
در پشت سر دارد که روی آن می نشیند قراول  
میرود یک جایی هم در پشت توپ تعبیه کرده اند  
که جایی دوشت بزرگ است توپچی روی صندلی  
می نشیند قراول میرود دست با اینجا میگذارد متصل  
فشکهای فلزی که در صفحه زیر توپ جا دارد خالی  
میشود و لاشتهای فشک از زیر میریزد فشکهای  
شش فشک مار تینی است با خود مان انداخته

اما بایسته شده بودیم چرا که در بی وساعت و  
 آنجا نشسته بودیم مثل نیاترهای دیگر نبود که بعد  
 از افتادن پرده برخواستند بیرون برویم و بهر  
 حوزده راحتی کنیم متصل در یکجا نشسته بودیم خلاصه  
 بعد از اتمام تیاتر برخواستند از پله ها بالا رفتیم  
 جانی بود وسیع و مدور در آنجا سوسو بهنا سوسو  
 حاضر کرده بودند در وسط میز بزرگی بود اما با خانه واد  
 سلطنت آنجا نشسته ایم سایرین در سر میزهای  
 مدور که حکایت که در اطراف گذاشته بودند نشسته  
 تمام اشخاصی که در تیاتر بودند سوسو خوردند بعد از  
 سوسو که مدتی از نصف شب گذشته بود منزل آمد  
 خوابیدیم (دو فرج جغتای ششم) امروزه  
 خیرال انکلیس در همین باب جلو

هزار تومان خرج آنها شده بود هر دفعه که پرده می  
 افتاد لباسها را عوض کرده لباسی بهتر و رنگین تر  
 از اقل میپوشیدند بسیار خوب هتسیدند در یک  
 پرده که رقاصها و بازیگرها معلق میزدند لوطی ها  
 و بازیگرها بواسطه حضور خاتمهای معتبر لباس  
 چپان پوشیده باقبای سیاه معلق میزدند  
 خیلی غریب بود با این لباسها شکلی انطور  
 معلق زدن و در پیچ سیرک ندیده بودم بعد سهوا  
 بلند نصب کرده معلق آنها بشد زنهای باری  
 آمدند از طنابها بالا میرفتن شد و چرخ میچوژند

بستن

طناب را گرفتند و چرخ میزدند هیچ میمون  
 نمیتواند اینکار را بکند خیلی تماشاداشت

بلندیت و در ستون دارد و روبرو عقب حبیلی  
 جا دارد و در حقیقت مثل اینست که سایر مرتبه‌ها ملحق  
 باشد آن زیر صندلهای زیاد که نشسته اند مرتبه  
 های دیگر بالای این مرتبه است مرتبه تحتانی دیگر  
 لرز دارد و دوره بهم متصل است مگر در بعضی جاها ارتعاش  
 فاصله فیما بین ساحه اند جائی که مانسته نیم  
 خیلی وسیع است عقب آن پله‌ها دارد که مردم پشت  
 سر مانسته بودند تمام زن و مرد بنجا در آنجا بودند  
 برای مادر جلوسندی ها گذارده بودند که بانو آب  
 ولی عهد و زوجه ایشان و شاهزادها بروی صندلیها  
 نشستم پردها و بارز میشت حبیلی تماشا داشت البته  
 ترتیب یکصد نفر فاص از دختر و پسر زن و مرد  
 و دخترهای کوچک بودند که همه لباسهای بسیار  
 فاخر مشع زکازنک پوشیده بودند و البته چهل پنجاه

مسکزدیم تا به تیارتر رسیدیم نو آیت لیعهد و نوحه  
 ایشان و سپرها و دخترها ایشان و وژرا و عیان  
 انگلیس و سفرای خارجه و معتبرین شهر آزرین  
 و مرد در آنجا بودند مجلس رسمی نبود اما لباس هم  
 رسمی پوشیده بودند زنهارها باز همان طور بایکسا  
 شب که سینه و ساعدشان باز بود و جواهر زیاد  
 زده آمده بودند باکل و دستهای کل تمام لژها را  
 معطر و مزین کرده بودند از ملترین ما هم این سلطان  
 و عزیز سلطان و جمعی دیگر حاضر بودند و صنع این  
 تیارتر دخیل سایر تیارترها ندارد حین زرکت  
 و همه مطلقا است داخل آنهم چینی مزین است و بعضی  
 از جاها سنک مرمر کار کرده اند با الکترونیسه  
 روشن میشود پنجره دار در مرتبه اول از زمین

پادشاهیه را که صد سال از شاهزادہای خانواده  
 لوی فلیپ پادشاه فرانسه است و احوال از شاهزادگان  
 اسپانیا محبوب میشود در آنجا دیدم جوان است  
 اما عیال و صغیر آئینه بطوریکه نمیتوانست بستید  
 پدرش اینجا بدیت خنجر (انوی ایل) ملکه سابق  
 اسپانیا زن او است و هم حضور خود با او صحبت  
 کرده احوال از ایزابل ملکه را پرسیدم بعد آمدیم منزل  
 شبرا با پدر ویم به بتیتر (امپیر) این جا بار  
 ساوینا احاطه کرده و اسباب تشریفات  
 فراهم آورده و مخصوصا برای شب که ما آنجا برویم  
 سوپه حاضر کرده اند در ساعت نه و نیم رفتیم  
 بتیتر باز در راه همان طور جمعیت زن و مرد  
 بود هورا می کشیدند و ما با دست با مردم تعارف



به تقضیل بنویسم کتابی میشود بعد ما دو سپر نوآب سعید  
 قدری در باغ گردش کردیم مهندطور که از میان جمعیت  
 میرفتیم زن و مرد راه وسیعی باز میکردند و میرزا ملکم  
 خان ناظم الدوله که همراه ما بود بعضی برای ما معرفی  
 میکرد و ما آنها را دست داده بعد در چادر کوچکی که در  
 گوشه بود قدری نشستیم پس (گفت دیادی)  
 نوه لوی فلیپ پادشاه فرانسه را که حالا در انگلیس  
 متوقف و پدرش بولیس رفته است و اینجا دیدیم  
 آمد ما با نشست قدری صحبت کردیم بعد آمدیم نزد علی  
 حضرت پادشاه پهلوی ایشان نشسته قدری  
 با ایشان صحبت داشتیم

بعصر ویدر و مراجعت کردند و ما هم گردش کنان  
 مدام در باغ آمدیم که مرتبه کینیم پس در دواکین

۵  
 بنام آصف و صفت میکردند قدری هم در صحنه چادر  
 نوزاد که میرزا ناصر آنرا نشان میدادند

راحت کرده بعد کاس که حاضر کردند سوار شد و باغ  
 نواب و لیعهد رفتیم رسیدیم بخانه نواب و لیعهد  
 استقبال کردند با ایشان رفتیم علیحضرت پادشاه  
 انکشتان را که در آنجا بودند ملاقات کردیم در چار  
 کو چکی که در میان باغ روی چمن زده بودند خانواده  
 سلطنت هم آنجا بودند باغ بسیار با صفائی است  
 زمین چمن مثل محلول روی آن کل کارهای خوب  
 درختهای تک تک و در قطعات چمن چادرهای  
 کوچک تک تک بجهت واردین و مهمانها زده بودند  
 یک چادر بزرگی هم در کناری زده بودند که مهمانها  
 در آنجا عصرانه بنشینند میز بزرگی از عصرانه ترتیب داد  
 بودند لهسته بقدر دو هزار زن و مرد و دختر از خانه  
 واده شاهزادگان و نجبا و اعیان و وزراء و  
 بر حسب دعوت در این باغ حضور داشتند که اگر بخوایم

کالسه و اراده و آسب بس بقدرست که زنی کوچ  
پیدا نیست و شخص عجیب بسکند که چگونه اینها از  
یکدیگر میگذرند و محال است در اینکو چها کالسه  
بتواند تند برود با وجود آنکه اینه میروند اگر چهار  
کالسه چها قدرت پلیر این شهر نباشد  
روزی هزار حادثه روید به قدرت پلیر  
است که بیک اشاره دست جلو تمام رانگاهید  
و کالسه هر کس باشد فوراً می ایستد در کوچه  
بیکای ولی هم جمعیت زیاد است آمانه بانقدر که در  
بخیس استریت دیدم تماشای اینجار شخص در  
کالسه نباید بکند چرا که در کالسه متصل جوشن  
که مبادا تضاد فی بشود و حادثه اتفاق افتد اگر آدم  
در کناری بایستد و تماشا کند سیاحت عری  
دارد از مانع وحش مراجع  
م بمنزل قدی

یک پیر مرد ریش سفیدی و دیگری مرد قد بلندی  
ریش سیاه و سفیدی دارد هر دو جلوه با افتاده  
چانوزها را نشان میدادند و معرفی میکردند  
چون باید در ساعت پنج و نیم بخانه نواز و لیلعه  
برویم حقیقتاً توانستم تماشای کاملی بکنم حرکت  
کردیم این دفعه از کوچه ریجنس ستر

بعد آمد بکوچه پیکاولی آنهم کوچه وین برید  
مثل کوچه ریجنس ستر است کوچه ریجنس ستر  
خیله وسیع است و پاکیزه در حقیقه باراری است  
از دو طرف دکانهای عالی با استعه زیاد دارد  
و جمعیت آمیزه و رونده بقدری است که حساب ندارد  
در جلوه دکانها جمعیت زیاد استاده بودند در پیاز  
رو کوچه متصل پیاده می آیند و میروند و در وسط

و از روی هوا با آن دست و پای کوشتی میکرد  
 بعد ماهی را با بالا خانه آنجا رده می گذاشتند شیرازی  
 بالامی و ش و ماهی را خورده دوباره از همانجا تو  
 آب پشتک میزد دیگر انواع میمونها و شکارها  
 و مرغها و طوطیهای مختلف و سایر حیوانات مثل  
 باغهای وحش دیگر که دیده بودیم زیاده داشت مار  
 بزرگی در اینجا دیدیم که در اکواریم بر لب همچنین باری  
 ندیده بودیم قطرش مانند ساقه چنار بزرگ  
 و طولش ده زرع بود هیچ همچو ارد بانی در هیچ جا  
 دیده نشده بود یک شبانه یعنی میمون بزرگ  
 هم داشت فذری کو چکتر از شبانه که ج خلعی بود  
 صورتی بعینه خواجهای سیاه چاق است تعاقی  
 که بانه دارد اینست که حرف نمینند رئیس این باغ وحش

باغ وحش بون بود خلی شبانه

این پارکست پارک بزرگیت اما در حرمهای شهر  
و اعت کسی از اهل شهر باین پارک نمی آید  
مگر شخصی که در حرمهای شهر خانه دارند و بچه ها برا  
مازی زیاد باین پارک می آیند به خصوص بچه های که بچه  
بزرگتر هست. بازی مخصوصی در این جا می کنند که اسمش  
کرکیت است بعد داخل باغ وحش شدیم زن و مرز زیاد  
در باغ بود و هر کجا ما می رفتیم دور ما جمع می شدند  
و حرمهای خوشگل بومی آنها خیلی بود نزدیک هشت

فیل هم بود که روی آنها سوار میشدند و هر  
میخواست پول میداد سوار میشد توی باغ میکشت  
بعد رفتیم بهلونی شیرآبی که در توی حوضی بود  
. همینکه از دور ما می بینان نشان می دادند می پرید

ساعت دیگر مشغول خواهند بود بسیاری از عهدها  
با هم تازه می‌دند و تا هوار و شن بود اینها می‌فصلیدند  
(روز پنجشنبه که گذشت پنجشنبه) امروز پنج‌باعت و  
نیم از ظهر گذشته باید بخانه نواب و بعد بریم  
هوای لندن غالباً ابر و تیره است و کمتر آفتاب دیده  
میشود امروز راتاً بعد از ظهر ملاقات رسمانه شدیم  
شماره ۱۴ در منزل خورده بعد از نماز فرمودیم دو کاسه  
حاضر کردند که بناغ و حش رویم چون در سفر اول  
هم که بلند آمدیم بهین بناغ و حش رفته بودیم

همینم درین سفر تازه چه دازد من نا برد درخس مهان  
دارد ویم در یک کالسه نشسته بعضی مترنم هم  
در کالسه بای دیگر سوار شده رانندیم برای بناغ  
بر پنجشنبه یک که بناغ و حش نوی

این قصهائی که امشب کردند و اس و پیکا و موزکا  
و کاریل بود بعد از ده دوازده مجلس تمام شد بر خفته  
آمدیم با طاق دیگر که میزی برای سوپه در آنجا خیده  
تمام مردم هم آنجا جمع شدند همین طور قدری استاده  
قدری چیز خوردیم و صحبت کردیم اش سوای ذکا و  
مهر سو و خواهر ایشان، دوشین و قلم که مادرشان  
مرده است و درین مجلس حاضر بود. دیگر همه از آن  
و اعظم و در حال دولت انگلیس از

خلاصه چون بن خسته بودم بار وجه نواب علی محمد  
دست داده خود نواب و لیعهد هم تا در پیکر شایسته  
ما آمده از آنجا با ایشان تعارف کرده بمنزل خود مان  
آمدیم و حوا پیدایم اما نواب علیعهد و سایرین در و با  
برگشته بهمان تالار بال که رخصت شدند و تا دو



و معتبرین رجال دولت انگلیس و وزراء محترم منصوب  
معزول از مردوزن حاضر بودند و تمام زنها سینه ها  
شان تخت و مکشوف بود و همه خود را با لباسهای  
برلیان و جواهرهای نفیس زینت کرده بودند که تمام  
اطاق و تالار را برلیان پر کرده بود بالای این تالار  
یک شاه نشینی است دوسه پله میخورد و در آنجا چند صندلی  
برای ماکه آمده بودند رفیتم نشیتم نوآب و لعیهد  
روجه و لعیهد و پسرها و دخترهای ایشان و سایر  
شاهزاده خا منهار خوا شد برای رقص قدری که  
رقص کردند آمدند نشد خستکی گرفته دوازه بر خاسته  
مشغول رقص شدند باز نشسته قدری خستکی گرفته باز  
بر خوا شد رقصیدند خلاصه بقدر دوازه مرسته  
همین طور رقص کردند و نشسته هوای اطاق گرم  
بود و این تالار بزرگ هم از بوی عطر پر شده بود

بسیاری از افراد با و شایسته از خاندانها از عقب با حرکت  
 از ندادن اطاق با طاق و تالار تالار از کوچه میان دو صف  
 بن و مرد که نشسته تا رسیدیم بتالار بزرگ رقص  
 بن تالار بزرگ و سایر تالارها و اطاقها مملو از زن  
 و مرد بود این بالارقص خیلی بزرگ است چرخها  
 برقی زیاده دارد یک بالکنی هم دارد که آنجا موزیک  
 میزدند یک ارک خیلی بزرگی هم در همان بالکن است که  
 میفتند پرش آلبرت شوهر اعلیحضرت پادشاه  
 انگلستان در حیات خود در دست کرده است و از وقتیکه  
 او فوت شده دیگر کسی این ارک را نزنده است خیلی  
 ارک بزرگی اما موزیک میزدند اگر نخواهم اسامی  
 این اشخاصی که در این تالار حاضر شده اند بنویسم  
 یک کتاب مخصوصی میشود همان قدر مینویسم که تمام عظم

شده آمدیم منزل امشب در این عمارت که منزل است  
بقدر هزار و پانصد نفر زن و مرد از اعاظم و محترمین  
و وزراء و سفرای خدجه بابل و دقش همان باشد  
که باید ماهم بآن مجلس برویم قدری که رحمتشیم  
وزیر در بار و ایشیک قاسی باشی آمده عرض کردند  
که همانها حاضرند همان طور با عصاها جلو ما افتاده ما  
هم لباس تمام رسمی پوشیده بقدر پانزده نفر با هم  
از همراهان ما لباس رسمی پوشیده از پله ها بالا  
رفتیم تمام اطفا و تالارها بپهرا عنای ربی روشن  
و به سیکهای ممتاز آراسته و مزین بود نواب و لعید  
جلو آمده با همید کردت دادیم بعد رفتیم بوقت اطاق  
دیگری که روضه نواب و لعید هم آنجا بودند باز روضه  
و لعید تعارف کرده بعد دست بدست ایشان داده  
ایشیک قاسی باشی با از جلو ما و نواب و لعید

که سفیدت و رک سیاهی دارد اطافهای بسیار خوب  
 تو در توی عالی با سبلهای بسیار خوب داشتی  
 و لیعهد هم آنجا بودند دست داده تعارف کردیم کز آن  
 بوری و بعضی از اعظم شهر هم باز نهایشان حضور  
 داشتند قدری توی اطافها راه رفته صحبت کرده  
 بعد آمدیم سر شام تمام اینهمه را باز کل است اطلاق  
 شد

رسی نقره

داده

دستم دست رات من زوجه لرده سالی ز بوری دست  
 پیر زوجه لرده که و کان نشسته بودند زوجه لرده  
 سالی ز بوری زنی کوتاه قد و بسیار محترم و پشلیک  
 دن و محفل وزیر گشت خلاصه شام خورده بعد  
 آمدیم با طاق دیگر فتوه خوردیم و سیکار کشیدیم و با  
 یکتان یکان محبت داشتیم بعد پائین آمده سوکار که

شد

جلوشن باغچه پراز کل دارد محله ای صفائی است خند  
 الدوله خانه خویشت باغچه پراز کل و انانهای خوب  
 و اسبابهای ممتاز دارد عصرانه و میوه جات  
 خوب حاضر کرده بود قدری میوه خوردیم زن و  
 دخترهایش را بحضور آورده معرفی کرد در دختر  
 دارد دختر لوچش کم نشش ساله است حینلی خوش  
 صحبت و با مزه است قدری نشسته بعد رحمت بمنزل  
 کردیم قدری راحت کرده بعد با این سلطان و وزیر  
 زو مند و لف بکاسکه نشسته رفتم بمنزل (از کدوگان)  
 مهر دار علی حضرت پادشاه انگلستان که در آنجا به  
 صرف شام همان بودیم بعضی دیگر از ملتزمین ما هم  
 همراه بودند رسیدیم بمنزل ارد پیاده شدیم خود  
 بازوجه اشنادم در باستقبال آمده بودند دست  
 داده رفتم بالاداخل عمارت شدیم تمام این عمارت  
 از دیوارها کوپله ها از شنک مرمر ایتالیائی است

آمدیم، اسم بزرگ که متصل به باید پارک است  
 کینضیک طین ما (۱) هست باز در محبت همان  
 طور جمعیت مثل اول استاده بودند و وقت رفتن شبیه  
 از پهلوی کلیای هست پل که شتیم این کلیای تقدی  
 بزرگ است که به بزرگی و ارتفاع کوه دوشان تپه طرا  
 بلکه قطر شش از کوه دوشان تپه بشیر به نظر میاید خلاصه  
 رسیدیم به منزل بابواب ولیعهد دست داده خدا قضا  
 کردیم ایشان رفته و ما آمدیم با طاق خود مان قدری  
 رحمت کرده بعد با این سلطان و ناظم الدوله  
 قوی کاس که نشسته را دیدیم برای سفارش خانه ایران  
 که منزل ناظم الدوله است از باید پارک (کینضیک)  
 طین بادک (۲) که شتیم و از خیابان آخر محلات شهر  
 رفته رسیدیم بخانه میرزا مالک محمد خان ناظم الدوله که منزل  
 او در محله آخر شهر است اما محله بر کلی است تمام خانها

غریبی برخواست بعد از اتمام خطبه با قدریکه گذشت  
 برخواستیم با همان ترتیب اول باز دست زوجه لرزم  
 در دست ما بود و سایرین از عقب از تالار بیرون آمدیم  
 و باز همان تشرفیات و قضات و شراف در جلو بودند  
 به جلاد و چهارشپور هم از جلو ما میزدند آمدیم با طاقانلی  
 قدیمی راه رشته فتوه خور دیم و سیکار کشیدیم و بانوا  
 ولی عهد آمدیم بیرون توی کال که نشسته را ندیم برای  
 منزل راهی که امروز رفتیم و مراجعت کردیم از مقبره ارا  
 از عمارت بوکنی کام به پارک سنت حبیس و (کوچه  
 پل تل) که محل جمیع کلو سبای مشهور لذت و آرا تاجا  
 بمیدان ترا فالکار و کوچه استرنه تابیته و کیله دال  
 رسیدیم و در مراجعت از کیله حال به (ان نمیکنت که لب  
 رود خانه هست و کوچه نار غم بر لند که محل همان خانه های بزرگ  
 است و آرا تاجا به سنت حبیس و آرا تاجا به بوکنی کام

قدری که گذشت ما خواستیم برخیزیم و سلامت اردو  
سینه و امانی لندن شریقی بنویسیم شیپوچی شیپو  
زد و جارچی جاکشید ما بروخته نطق مختصری  
کردیم و ناظم الدوله ترجمه کرد باز همه دست زدند و پا  
روی کتفا کوفتند و نشستیم دوباره جارچی جازد  
و شیپورچی با شیپور کشیدند نواب و لیعهد برخواست  
خطبه فصیح مفصل مشروحی در تهنیت و تحجد ما خوانده  
و مردم دست زدند و همه سلامت ما نوشتند و ما هم  
جام شریقی سلامت ایشان خوردیم بار دیگر جارچی  
جازد و شیپوچی شیپور کشید گفتند لا رسالیز  
نوبی صدر اعظم میخواهد خطبه بخواند همه ساکت شدند  
لا رسالیز نوبی برخاست و از حفظ خطبه عرض مفصل  
مشروحی در پستک مروت آئینه تکلیف دول خارج  
پایان کرد در خطبه او حینلی مردم شادی کردند و همه



سر لرزید و فریاد کرد که مردم ساکت شوند که لرزید  
 میخوابد خطبه بخواند و نفر شیپورچی از طرف ثا و د نفر  
 هم از آن طرف برای سکوت مردم شیپور کشید مردم  
 که بودند تمام دست زده کار و چپکال پا که در دست داشتند  
 در روی میزها زدند بعد همه ساکت شدند و لرزید و برخاست  
 خطبه مفصل شرحی در توصیف ثا و اعلی حضرت پادشاه  
 انگلستان و نواب و لیه و پان دوستی ما بین  
 دولتین نکلیس و ایران قرائت کرد و مردم همه  
 دست زدند ما هم برخوایسته ما تمام مردم سلامت  
 اعلی حضرت پادشاه انگلستان جام شربت خوریم  
 و شستیم قدری که گذشت دوباره شیپورچی باشپور  
 زدند و جابلچی جابر زده مردم دست زده ساکت شدند  
 دوباره لرزید و برخاست و مجدداً خطبه مفصل مخصوصاً  
 در تهذیب و رود ما خواند و ما باز همه اهل مجلس دست زدند  
 و ما همه برخوایستیم و سلامت است بدو

جواب با هم اهل مجلس دست میزدند و پاها بجهت ها و میزها  
زدند خطبه ها که تمام شد برخواستند همان ترتیب  
و تشریفات که آمده بودیم رفیقیم برای اطاق نه  
این تالار تا لاری بزرگ و خیلی کهنه و قدیم است باید قیچ  
هنر ارسال باشد که اینجا را ساخته اند پنجه های تالار را  
کرده بکلیسایشه تراست تا تالار بعضی محبتهای مریز  
هم در تالار بود رفیقیم سر میز نهاد جای مخصوص خود مان نشستم  
دست راست را زوجه الزم و دست چپ خود آردم نهشته  
بودند هشتصد نفر مدعوین نهاد از زن و مرد سر میز نهشته  
بودند یک میز نبود چوبین میز مهلوی یکدیگر که آمده و  
سر میز چهل پنجاه نفر نهشته بودند سیصد نفر پیش  
مشغول خدمت بودند که هر وقت راه میفرشد صدای  
پای آنها مثل صدای رعد بود دیگر جای خالی در این تالار  
نبود یک بالا خانه بود مشرف بر این تالار که مور  
در آنجا میزدند خلاصه قدریکه غذا خورده جارچی که پشت

لر در دست داده از جلومی قسیم و زوجه و لعیهد با نواب  
 و لعیهد و سایر زنهار و شاهزاده خاعنها از عجب ما  
 می آمدند و باین تفصیل وارد تالار شدیم در بالای تالار  
 چهار پله تالار میراث و یک جانی بود که مشرف بتالار بود  
 آنجا یک صندلی برای من گذاشته بودند و چندین  
 صندلی و نیم تختهای دیگر هم بود که سایرین  
 بعد از نشستن ما شرفا و قصات و نواب روی صندلی  
 های دیگر نشسته شروع بنوشتن کاغذها نمودند لر در  
 خطبه روی کاغذ نوشته بود از روی صندلی برخاسته  
 ایستاده قرئت کرده خطبه بسیار مفصل مضیع عزائی  
 در تنبیت ورود ما بود و طول کشید تا قرائت شد  
 وقت خواندن خطبه تمامی مالی محاسن دست میزدند  
 و بتجهه ما و میزها پامی کوفتند بطوریکه صدای رعد  
 میکرد خطبه که تمام شد لار تنون که سابق در طهران  
 وزیر مختار بود و حالا پیر شد است خطبه لر در را ترجمه  
 کرد بعد ما هم جوابی در مقابل خطبه لر در تقریر کردیم  
 که باز لار تنون بر خوانسته جواب را ترجمه کرد درین

و شرف) در مجلس مخصوص اینهار اشرافی کونید نه اینکه  
ما فارسی کرده باشیم و قضایه و اعیان سستیہ بالکلیہ  
قدیم نجبا و خرفتمای قائم و زلفهای عاریتی که سفید است  
و در روزهای مخصوص که لباس رسمی میپوشند این  
زلفهار ابهر مسکیزا رند همه جلو ما افتاده مارا به عمارت  
و تالار بزرگی برزند خود کرد مر خرقه فاسم بلند  
پوشیده بود که دوسه زرع طول داشت و از عقب او  
کشیده میشد و سایر نواب قضات و عزیزه یا بزرین  
و عصاهای طلا در کمال شکوه جلو ما میروشنند تا وارد  
یک محوطه کوچکی شدیم که جلو آن قالیچه کشیده بودند  
زوجه اردم که زن کامله ایت با زن نواب و لیعهد و  
نوان معروفه شهر و شاهرا ده خانمهای محترم در  
آنجا حاضر بودند و صنع و قانون اینجا طوریت که در  
این موقع زوجه اردم مقدم بر زوجه نواب و لیعهد است  
چنان که ما هم وقت رفتن از آنجا بتا لار بزرگ بازن

عمارت بنا خانه پیکر بکی که در تیب بیکم فرسنگ است  
دو طرف راه سر باز و سوار زناید با کمال نظم و حجت  
استاده بودند و در پشت سر آنها جمعیت زناید  
از اهالی شهر از تماشا شانی و عیزه بودند از در و پنجره  
کوچا و هر کجا که ممکن بود آدم با استند و تماشا کند  
آدم استاده بود که البته بقدر دولت سیصد هزار  
نفر حاضر بودند و تمام دکانین و طرف در بار بازار کرد  
در عوض متاع و اسباب فروش آدم استاده و پسرهای  
زناید با انواع کله در پشت دکانین و اطفا قها و کوچا  
نصیب کرده در کمال زینت و قشنگی همه جا آراسته  
بودند طنابهای زناید از کوچا آویخته و کل بسیار آنها  
بسته بودند که خیلی تماشا شانی بود و اسم مارا در آب  
پرد با با لفظ مبارکباد نوشته بودند با این ترتیب  
و تفصیل وارد عمارت پیکر بکی شدیم (لرد مر) بانو آب

من اندیم بهین جا آواز میخواند جا با هم بهمان  
 طور میخواند دیگر (مادام ماریرز) بود که خیلی خوب خواند  
 کویا هم چه خوبم میاید که بهین ماریرز باشد که چهار  
 سال قبل شوهرش در بالون نشسته بهوارفت و دیگر  
 اثری از او ندیدند و مالمه مفعود کردید خوانند بای  
 دیگر از قتل (میس آلا رسل) و (مادام نوز دیکا)

غیره نو

راخر هم

خواپدیم (روخ چپا شیند چپا مر)  
 امروز بر حسب دعوت (لرد مر) پیکلزیکی شهرتیه  
 شهر لندن رفته در آنجا بنهار بخوریم در ساعت  
 ده و آنکه وقت ظهر بود ثواب و بعد نمه آما  
 مارا برداشته با هم سوار کالک شد با کمال توفیر  
 و احترام باین تفصیل روانه شیشه شدیم اولاً از درب

کل زیاد که ۱ برهفت هشت

میشد در لثا بود تمام اهل تماشاخانه از معتبرین نبود  
 آدم غیر معتبر نبود در لثا با جانی که مثلاً در سابق یک  
 لیره میدادند و می نشستند شبیه لیره رسید بود  
 تمام تماشاخانه بالکریسیه روشن بود بسیار  
 مجلس عالی باشکوهی بود عطر کلهها تمام تماشاخانه  
 پراپ کرده بود تمام زنهار و مردها که نشسته بودند در  
 حقیقت غرق کل بودند جلوسها و دست اندازها معلوم  
 از کل بود و هر خانمی هم یکدسته کل بزرگ در دست داشت  
 که البته کمتر از دو تومان قیمت نداشت (تماشاخانه  
 پر بود ساز و آواز خیلی مطبوع خوب بود خوانندهها  
 خیلی خوب خواندند یکی از خوانندههای خوب (مادام  
 البانی) بود که از اهل امریکاست سنم سابق بهم که

می‌پسند و صحبت می‌کنند با گفتگوی پستیکی پنهانند  
دیگر از میدان (ترا فاکار گذشته که را ایا بیست

بسمه یوب رزین میدان در روی پایه مرصعی نصب است

چون او در خنک ترا فاکار گشته شده و فاتح آنجنک بوده

محبوبه و رسا حه و میدان ا هم با سم آنجنک به سوم

کرده اند از آنجا گذشته و اردتیا تر شدیم در لزر بر

فرنی نشستم نواب ولیعهد و زوجه ایشان و حشر

ها و پسرها ایشان و جمعی از شاهزادگان دیگر هم آنجا

بودند تا تر بسیار عالی مرتفعی است پنج طبقه است

مطلقا کاری زیاد دارد اشب تمام نبرکان و بجاء

و هیان آنکلیس آنجا هستند زنهای بالیا سهای سینه

باز فخر و انواع زینت و جواهر و مرد با بالیا سهای

در تمام این طبقات نشسته بودند محل شکی به بود



یکدسته کلی سبزه مرعوم پرس البریه نشسته  
 چون وقت حرکت راه آهن رسیده بود آمدیم  
 بکار سوارترین شده آمدیم تا کار شهر از ترن به  
 کال که نشسته را ندیم به عمارت (بوکنیسکا)  
 در ساعت هشت و نیم بعد از ظهر هم باید به تیار  
 برویم که این تیار تر موسوم به اپرارد ایال دور (کنت  
 کادون) است و ارکال که شده به تیار تر رفتیم  
 میت زیاده بود معابر و خیابانها را چراغان نموده  
 کرده بودند و مردم هور می کشیدند از جلو کلوب  
 (کنسرواتو) و (الیبرال) که ششم که کی برای دسته  
 توری و یکی برای ویک است هر دو دسته در اینجا  
 جمع میشوند و هر دسته در کلوب حجب دشان مثل  
 ران شام و چای و قهوه دارند و یکدیگر

سوار با جلو و عقب با بودند رسیدیم به مقبره مقبره  
بسیار عالی است سنگ سماق و سنگهای دیگر  
ساحه اند صرح نبای این مقبره را اعلیحضرت پادشاه  
انگلستان از خزانه شخصی خودشان داده و خلی  
بدولت و پارلمنت ندارد دختر پادشاه انگلستان  
(پرنس الیس) و دختر همین دختر که نوّه اعلیحضرت  
مغظمه باشد نیز در آنجا مدفونند نوّه پادشاه سال  
قبل بنا خوشی کلودرد (د نقیبت) مبتلا شده  
مادرش بی ثباتی می کرد و نزدیک او میراث هر صانع  
کردند ممنوع نشد چون دختر را خیلی دوست می داشت  
بشخص پادشاهی او را می کرد بعد از مردن دختر خودش هم  
مبتلا بدیفترتیش شد. مرد هر دو را در این مقبره دفن کردند  
مجتمه هر دو را هم از مرمر ساحه اند و حجره کوچک  
پهلوی مادرش حالت غزن انیکیزی داشت

ما این السلطان و بعضی دیگر در سر میزها بنهار خوردند  
 با علیحضرت پادشاه انگلستان خلی صحبت کردیم  
 پادشاه دوسه نفر نوکر مندی دارند که با لباس  
 هندی هستند و فارسی میدانند مسلمان بودند  
 پادشاه انگلستان می گفتند معلم آورده ام زن  
 اردو می آموزم بعد از بنهار علیحضرت پادشاه انگلستان  
 سه کلی با دادوند و از آنجا برخاسته آمدیم باطن

دیر قدری بارسنه صحبت کردیم بعد برخواست  
 دست با علیحضرت پادشاه<sup>داده</sup> مراجعت نمودیم علیحضرت  
 معطله نادم تپه مشایعت کرده آنجا با هم وداع نمودیم  
 سوار کالسکه شده رفتم راجی مقبره مرحوم پرنس الین  
 شومر علیحضرت پادشاه انگلستان پرنس کرستین  
 پسر لوآب ولیعهد و نیز سلطان هم با ما در کالسکه  
 بودند پارک و مید زور حیلی زیر کت از پارک گذشتیم

بود با طاعتی که شانزده سال قبل هم آنجا رفتم وارد  
 شدم و با علیحضرت پادشاه انگلیس در روی بنیم  
 تخی نشسته قدری صحبت کردیم بعد علیحضرت معظّمه  
 چند نفر از اعیان رهبرانی کردند ما هم این اسلطان  
 و بعضی دیگر از وزراء و همراهان خودمان را که در آنجا  
 حاضر بودند معرفی کردیم هماره حاضر شد رفتم سرهار  
 ...

رده بودند رفتم سر نیز نشستم دست چپ ما اعلیّه  
 پادشاه انگلستان نشسته و طرف دست راست  
 (پولس کریستینیا) بود و دیگر دختر علیحضرت  
 ماه انگلستان (پولس بنیاطرلس)  
 و شوهرش (پولس فابن بولک) و پولس کریستینیا  
 و دختر او و پسر ثواب لیعهد و (لودسالیز)  
 بونی و زوجه لردسالیز لوری و غیره و از طرفین

ویدر ور شهر سیتان قدیم ترین شهرهای انگلیس  
 تقریباً هشتصد هشتصد سال است که این شهر زیاده  
 است سربازهای کاردا علیحضرت پادشاه انگلستان  
 با سوارها و افواج طرفین راه صف کشیده بودند <sup>علیت</sup> حضرت  
 پادشاه و دخترهای شان و دامدوورها (مقصود  
 ازدوام زنهای معتبر مملکت انگلستان هستند که محضر فحار  
 خدمت <sup>دوورها</sup> علیحضرت پادشاه انگلستان را می کنند  
 وندیم ایشان هستند در پامی تپه عمارت وند زور  
 ایستاده بودند <sup>پوپ</sup> حضرت معظمه لباس سیاهی پوشیده  
 و عصای سیاهی در دست گرفته محضر خواهری هم  
 بخود زده بودند پیاده شده با ایشان دست داده  
 تعارف کردند بعد <sup>پادشاه</sup> حضرت پادشاه انگلستان  
 دست را گرفته از تپه با بالار فیتما از کالری نکارخانه  
 و دالان بزرگی که پرداهانی نقاشی خوب در آنجا

صحت و فرمایش کردیم بعد مرخص شده رفتند هاجی  
 و زراهم بعد نوشته خواهد شد بعد کال که حضرت شد  
 ما و نواب پرنس و مکتوب آلبرت که او دارد هم می گویند  
 پسر بزرگ نواب و لیعهد در یک کال که نوشته اندیم  
 برای کار و نیند زورانه (هاید پالک) عبور کردیم  
 بقدری جمعیت بود که حساب داشت و ما هم متصل با نواب  
 با مردم تعارف میکردیم رسیدیم بکار و اکنهای  
 آهن خنجر کوچیک بودند کو با و اکن بزرگ از این خط  
 عبور نکنند از براموه قدری بزرگتر بود سوار و اکن شده  
 راندیم در و اکن ما همان شاهزاده پسر نواب و لیعهد  
 همین استلطار

لی شد میرفت بقدر نیاحت یا پستتر اندیم  
 میدیم بونید زور قلعه و نیند زور همان است که در  
 فرمانیه سابق نوشته شده است دیگر لازم نیست بنویسیم

بزرگ رستم پاشا سفیر کبیر عثمانی که مرد بار یکا کوچک  
 اندامیت و موهای سفید دارد ارمنی است سابقاً قاضی  
 بسنان و شامات بوده و خدمات و در آنجا کرده و  
 معروف شده است یکی از جزاء رستم پاشا هم پسر  
 خیر الله افندی است که خیر الله افندی سابقاً سفیر  
 کبیر بود در طهران و در همانجا هم فوت شد با همه سفر  
 صحت و اظهار لطفات شد از جمله سفر سفیر چین بود  
 که غیر از زبان چینی هیچ زبانی را نمیدانید یکی از انگلیسیها  
 زبان چینی میدانست سفیر چین زبان چینی حرف  
 میزد و آن انگلیسی با انگلیسی ترجمه میکرد و دیگر سفیر آلمان  
 بود اسمی سفر را بعد خواهیم نوشت بعد از رفتن سفر  
 فاضله پنج دقیقه (اردو) (نوبی) با بسته وزیر  
 خودش که کفن و اتر پیشد کجور آمدند (اردو)  
 بوری) مرد تنومندی است و زرا را همه معرفی کرد با همه

و پسر اطرلس هندوستان یک ساعت قبل از ظهر باید برویم و  
 نهار را در آنجا باید بخوریم صبح قبل از حرکت هم باید وزرای  
 محارر بحضور ما بنشینند اشیک آقاسی بشی و اشیک آقا  
 های اعلیحضرت پادشاه انگلستان و غیره جلو ما نشاده ما  
 بروند بطبقه بالایی عمارت در تالاری که همیشه اعلیحضرت  
 معظمه سفر ارامی پذیرند و وزیر را بدارید بپایند در آنجا نشینیم  
 تالاری حین عالی است و مجسمه های مرمر اعلی و زینتهای  
 زیاد دارد و سفرادر تالار بطور دایره استاده بودند  
 اول (مسیو وادیتکت) سفیر کبیر فرانسه معرفی  
 شد مرد معروف و بیست و سالهاست در لندن بفرست  
 اقامت دارد و میز را مالکم خان ناظم الدوله وزیر محارر ما  
 همراه ما بود و مترجمی میکرد بعد از آن استال سفیر کبیر  
 روس متوفی شد که مرد مقبولیت و مدتهاست در لندن  
 اقامت دارد و بعد از آن که سفراء یکیک معرفی شدند  
 خود آنها هم جزای خودشان را معرفی کردند از جمله سفیر



ما را نشان داده رفتند این عمارت همان عمارت که بشاز<sup>سلا</sup>ه  
 قبل هم منزل کرده بودیم یک کل خانه بسیار خوبی که سقف  
 دیوارش تمام آئینه است بهلوی اطاق ما است انواع  
 کلهما در اینجا موجود است و در حتماه خوبی است بعد ملافا<sup>صله</sup>  
 رفتیم باغی که جلو عمارت و هست باغ و چمن بسیار  
 خوب با صفاست غزیرت سلطان هم همراه ما آمدیم  
 تا کنار دریاچه این باغ که دریاچه بسیار بزرگی است قوا<sup>قوا</sup>

پاورها هم حدود صد ری پاور و حدود صد ری  
 گردش کرده آمدیم پرون باز قدری بومی باغ و گلکاری  
 های قشنگ گردش کرده آمدیم با طاق خود مان شبرا  
 شام خورده خوابیدیم اسم پیرزبک نواب و سعید  
 (پوشن دوار) است و در سینه شد<sup>ت</sup>

می آوردند که بالاتر و بهتر از آن نمی شود و این پذیرائی از روی  
 آزادی و خستیار و بر حسب میل خاطر خود ملت بود چنان  
 که نواب لیعهد هم می گفتند که ما نمی توانیم مردم را این  
 طور برای پذیرائی مجبور کنیم خودشان به میل خود کرده  
 خلاصه از جلو صفوف گذشته از دروازه (بوکینکا)  
 داخل عمارت بوکینسکام شدیم آنجا هم جمعیت زیادی بود  
 پای پله عمارت که سرباز و سوارند مادی در این ضابطه  
 بودند پیاده شده داخل عمارت شدیم روجه نواب لیعهد  
 و دخترهای ایشان تا در پله با استقبال آمده بودند  
 با همه دست داده تعارف کردیم و آمدیم توی اطاق خیلی  
 صحت شستیم یکی از دخترهای نواب لیعهد را که همش  
 (پولش لوین) است و دست و پا دارد برای  
 (گفت دو فیف) که از ایاالی کس نکلیست نامزد  
 کرده اند آن خرام و آنجا بمنزله با او نیز دست تعارف  
 کردیم بعد نواب لیعهد و زوجه ایشان آمده اطاقها و سالن

با جمعی دیگر از معتزین انخلیس استقبال آید بودند با همه تعارف  
 کردیم و از دالان مضوعی که از کل و غیره ساخته بودند گذشته  
 سوار کالسکهای سلطنتی شدیم رسیدیم بکالسکهای نهنگ  
 معتبر و محترم زیادی توی این دالان ایستاده بودند که با  
 همه تعارف کردیم کالسکهای تمام کالسکه درباری و سلطنتی  
 است و همه با اسبابهای مجلل و کالسکه چهای با لباسهای  
 مزین هشتاد تن با ثواب و لیعهد توی یک کالسکه  
 نشستیم سایرین هم در کالسکهای دیگر نشسته راندیم  
 سواره کار و مخصوص اعلیحضرت پادشاه انگلستان  
 بالاسکهای ممتاز و سربازهای مخصوص پادشاه  
 بالاسکهای کلی و سوارهای دیگر و افواج دیگر از وسط  
 کوچه صف کشیده و شیک آفاسی باشی ها و جلودار ها  
 از جلو ما میروند و از میان صفوف سرباز و سواره  
 آهسته آهسته می رفتیم طرفین کوچه و بالا و پائین عمارتها  
 نیز تماشا مملو از جمعیت مرد و زن بود و متصل بهور میشدند  
 و تعارف میکردند اتحاشای پذیرائی و احترام را بعمل

این ملها انهم جمعیت مردم سیاه بود و معلوم بود که اینها از اقامت  
و محترمین هستند و همه مور کشید شادی می کردند یک شتی  
تر پس همراه ما بود یکی هم هما لظور از طرف لندن آمدنهای  
که نزدیک شد ندید یکدیگر خورده کم مانده بود هر دو غرق شده  
حادثه غریبی روی دهد آنچه تید عصبی نکرده سالم از یکدیگر کشید  
از کوه پنجا هم که موزه و مدرسه بحری اینجا است که بشیتم از  
قلعه کهنه لندن که تاج و جواهرت سلاطین قدیم انگلیس در  
اینجا است و از کلیسای (سن پل) نیز عبور کردیم عمارت

لنت کشی  
آیدیم (دوک و کامیرج) عموی علیحضرت پاشا  
انگلستان و پسر لارکل قشون انگلیس (بولینس)  
ما بقن بول (داماد علیحضرت پادشاه انگلستان)  
که شاهزاده خوش روی دلربائی است و داماد دیگر امی  
حضرت معطره که همش (مارک د لون) است پسر همی  
است و امیر آخورا علیحضرت معطره که جوان خوش روئی است

مید در حقیقت (کرکس سندت) خبر شهر لذت  
 از محاذی (دک) متعّد کذ شتم دک حوضی انت که سستی  
 در کنار دریا و رودخانه برای تعمیر کشتی های بزرگ ساخته  
 اما اصل دک پیدا نبود و کله های کشتی از میان آن می دیدیم  
 ساعت ساعت دقیقه بدقیقه جمعیت زیاد تر میشد  
 هر جا که ممکن بود آدم با سید یا بنشیند از پشت بایها  
 تا پائین مردم ایستاده و از هر روزن و دریاچه بود  
 سرا و دستهای بیرون آورده دستمال تکان می دادند  
 و هو را می کشیدند و شاد باش می گفتند همانطور را دیدم  
 تا از یک پل بزرگ کذ شتم رسیدیم به کبر (که) بمعنی  
 اهنت که یکسمت این روضه را دیوار بندی از سنگ  
 کشیدند که چند محکم و معتبر است و سالنم کزانی هم  
 خرج کرده تا با اینطور رودخانه را منظم نموده اند و  
 حقیقت شهر حسابی لندن از که با نظر است اینجا دیگر  
 جمعیت زیاد تر شد از پله های آهنی بسیار بزرگ و مرتبه  
 و یک مرتبه و پله های آهنی از که مرتبه ها کشته اند

نیم ساعت که معطل شدیم نواب لیعهد اکلیمس (پوشه  
 دکال) با کشتی (اوینرغ که با سم برابر نواب لیعهد موسوم  
 آمدند کشتی منویر را با کشتی متصل کرده نواب و لیعهد آمدند  
 توی کشتی ما با ایشان دست داده تعارف کردیم و لیعهد همان  
 صورت و حالتی هستند که در شانزده سال پیش ایشان را در  
 بودیم قدری غریبه تر شده و پسرهای و لیعهد که اسم  
 آنها بعد خواهم نوشت همراه ایشان بودند صاحب منصب  
 و اجداد آن رنادی هم با ایشان آمده بودند و لیعهد هم  
 خودشان را معرفی کردند با آنها تعارف کردیم ما هم طنزین

تم بکشتی  
 ماریکی دارد تمام  
 این سالن را

با کلاف پارچه‌ای نفیس رنگت داده و میزی چیده بودند  
 که روی آن انواع خوراکی ها بود یک بالا خانه خوبی  
 هم داشت که با بنجلن شستم کشتی را راندند از برای لذت  
 هر چه می‌رفتیم روخانه شک تر میشد تا باندازه طبعی

و اسحکام این در خانه ساخته اند و متصل از قلع و جاب شل

توپیک ..... مانده تمام کارخانه جات و عمارت  
و آبادیت باری و قایقهای کوچک است

که شل کرد و از دو طرف وی آب بحیث بود و همه از مرد و زن و

زنهای خوش کل و موج آب سباب حفر قایقهای کوچک

بود که کم مانده بود و غرق شوند اما بجهت آسپه بکسی رسید از کشتی

و قایقها کل کشتی مامی انداختند چون کشتی باشد آمد و بگو

که برای ورود و ولعید معین کرده بودیم نیم ساعت مانده بود

کشتی مادر (کو و زند) توقف کرد تا نواب و ولعید پناه

مکنه زنانه در شهر که انگلیسی در آنجا

ی مختلف بود

وقت فرمودیم شاش قلم و کاغذش را آورد گرفتیم و

یک دقیقه صوت یمنرخ اورا کشیدیم بقدری شیشه بود

اسباب تعجب خود او و تمام فرنگیها و همه تعریف کردند

که باین زودی و خوبی ما صوت اورا کشیدیم خلاصه بعد از

چیزی دیگر پیدا نبود اسحق را آنجا هم بسلامت گذشتیم در شب  
 که دریا را تماشا می کردیم بعضی ماهیهای ریزه دیدیم مثل  
 حیوانات کوچک فوسفوردار که در مازندران ایران بسیار است  
 و در شب دُشان برق میزند این ماهیها هم قوی دریا از زیر  
 موج و کف آب که از زیر چرخ کشتی بیرون می آمد زیر و بالا  
 می شدند و مثل الکتریسته در تاریکی شب برق میزدند  
 خیلی تماشا داشت خلاصه را ندیم هنوز نرسیده بمقابل رُف  
 خانه طمس کشتی جنگی رزه پوشش انخلیست بقنال آمده  
 بنا کردند شیک توپ نمودن و سلام دادن کشتیهای  
 بخاری و بادبانی زیاد هم که پراز جمعیت وزن بود این  
 تماشا می ما آمده بودند متصل بهو رامی کشیدند و  
 بکان می دادند بقدری جمعیت قوی کشته باز یاد که کم مانده  
 بود بعضی از کشتی باغرفه و از سوراخهای زیر کشتی مردم و  
 پیرون آورده و شمال بکان می دادند بهکاشه غریبی بود که  
 کم کم از طرفین سواحل پیدا شد تا رسیدیم به (کووندل)  
 که رودخانه است اینجا قلعه بانی نظامی متعدد هم برای حفظ



که علامه حیات این کشتی با کشتی های دیگر بادست و دوبرق  
 و علامات متصل بطور تلکراف که مرس میزنند بمکالمات مفصل  
 طولانی مینمایند که همه چیز بخوبی معلوم و مفهومی میشود دست  
 خودشان را از این طرف بآن طرف بطورهای غریب  
 حرکت و تکان میدهند چنان که از کشتی سوار می با کشتی  
 از برن) که بعضی از ملترین سوار بودند بخوبی حرف میزدند  
 خلاصه تفصیل از کشتی زیاد است که اگر بخواهم همه را بنویسم  
 مفصل میشود همینطور که ای در بابا و کاهای در پانین کشتی کوش  
 میکردیم و کشتی های کوچک و بزرگ بخاری و مادیانی که در  
 در طرف این کشتی از دور و نزدیک زیاد بود تماشا می کردیم  
 کشتی هم خوب میرفت دریا هم در نهایت آرامی و ملائمت  
 بود چنان که خود کاپتان هم او را داشت که سی سال است  
 دریا را باین آرامی و ملائمت ندیده ایم همینطور که میرفتیم رسیدیم  
 بوسط دریا که در آنجا دو کشتی خیلی بزرگ در دست راست چپ  
 راه کشتی ما یکی در دو سال قبل و یکی دیگر سه سال پیش از این  
 غرق شده بودند و سواهی و کلهای و ریسماهای آن ها

خطر نریک عمده که درین دریای شمالی ورود خانه های ایجا  
 انت که اینجا بارامه زیاد میکرد و حرکت کشتیهای کوچک  
 و بزرگ را بکه زیاد است و مثل بازار متصل در آمد و رفت  
 باشد همینکه هوای بارامه گرفت دیگر چشم چشم را نمی بیند و ب  
 میشود که دو کشتی بهم خورده غرق میشود برای رفع این خطر تازه  
 اختراعی در تمام کشتی ها کرده اند که در این کشتی هم هست  
 یک شیپوری است که صدای بسیار عریب و غریب دارد و در وقت  
 مه این شیپور را محض اخبار متصل می زنند که دو کشتی بهم نخورد  
 خوانستیم هیضدای شیپور را بشنویم ابتدا بخاری بلوله های  
 شیپور داده بعد بر حسب فاصله و رسی که دارند در لوله را باز  
 کردند یک صدای عریب عجیبی بیرون آمد که بکوشش خیلی  
 رخصت میداد و بتوانستیم در اینجا بالیستیم این شیپور را در وقت  
 متصل نمیزند و معلوم نیست که اهل سفاین بچاره ها چه حالت  
 از شنیدن این صدا بهم میرسند امده اند که در این دو روز  
 هیچ هوا مره نبود و ما این صدای شنیدیم یکچیز غریب دیگر هم هست

7  
 یک کا زانبر بود دست گرفتیم بفاصله دو وجب مانده بآهنربا  
 قوه جاذبه مقناطیسی آهنرا از دست من کشیده و بایشین  
 چسبد بطوری که مابینایت زور آهن از آهنربا کند نمیشد  
 خیلی آهن ربای غرنپی بود بعد از آنجا بالا آمده قدری در سطح کشتی  
 گردش کرده آمدم پائین در ساعت نه و نیم بعد از نصف شب  
 که دو ساعت و نیم بظهر مانده بود لنگر کشتی را کشیده بطرف  
 انگلیس حرکت کردیم طول و عرض کشتی از انقراض است  
 یکصد و شصت قدم طول دارد هیچ بد قدم عرض آلات و شیا  
 غریب و عجیب در این کشتی دیده شد در حقیقت این کشتی  
 عمارت بجزی اعلی حضرت پادشاه انگلیس است که همان طور که  
 در خشکی عمارت دارند توی دریا هم یکدست عمارت دارند  
 که دارای همه چیز از سباب و عملجات و حکیم و نوکران و خدمت  
 متعدد داشت و اینها همیشه در همین کشتی منزل دارند صاحب  
 منصب امیرالین کشتی هم معتبر تر از دیگران هستند

خداوند را بجای آوردیم خلاصه صبح برخواستہ رخت پوشیدیم  
 و قدری در کشتی گردش کردیم ابتدا از یک دالان بیک  
 طولانی کہ نشسته رفتم با بنظر کشتی کہ جای فرنگیها و  
 بعضی از ملترین خودمان است و در حقیقت یکہ ستمکار  
 دیگریت یکہ و اطراف تماشا کردہ بعد از پلہ با بالارفتہ  
 بعرضہ کشتی رفتم و در اطراف قہای عرشہ کہ جای کا پتہهای کشتی  
 قدری نشسته با کا پتہها صحبت و فرمایش کردیم و دورین کشتی  
 با طرف انداختہ بعضی کشتیهای کوچک و بزرگ کہ از آن  
 دور و نزدیک پیدا بود تماشا نمودیم بعد از عرشہ  
 پایین آمدہ یک پلہ چرخنی بود کہ میرفت بسر اسباب  
 ماشین ہم برای روشنی چراغهای الکتریکی  
 کشتی در آنجا دیدم تمام قوہ چراغهای برقی کشتی از این  
 یک ماشین داده میشود و برای دانستن اندازه و حد قوہ  
 برق یک آزمون را نمودند و کہ از آن آزمون بزرگتر

در کشتی  
 بجای آوردیم

در کشتی  
 در کشتی

(روز دوشنبه دوم) ساعت هفت انصاف

شب گذشته خواب برخواستم الحمد لله احوالم بهتر بود  
معلوم شد اینجا که دیشب کشتی لنکراندا حشّه وسط دریای  
پهچ دخلی بمقابل رودخانه طیمس ندارد و از سه ساعت و نیم  
از نصف شب گذشته الی حال این جا لنکراندا حشّه و از حالات او  
ساعت دیگر هم همین جا خواهد ماند و حشّه توقف در اینجا نیست  
که چون نواب ولیعهد انگلیس باید در ساعت معین بمقبعات  
مبایند و چند کشتی جنگی انگلیس نیز برای تشریفات ما جلو آمده

این تشریفات بعمل میآید یکجه عمده دیگر هم نیست که اینجا بار  
غالباً به غلیظ میگیرد و اغلب در هوای مه و کشتی با هم  
تصادف میکنند و کشتی های بزرگ و کوچک زیاد هم  
متصل درین دریا در حرکت میباشند با بودن مه خیلی با علم  
و استادی باید حرکت کنند و الا سباب خطر و حرکت  
خیلی مشکل است اما الحمد لله امروز هوا در نهایت خوبی و آرامی  
و صاف و بی مه بود و دریا مثل حوض چمنوج و آرام خیلی شکر

2. Extract from “The Shah’s Third  
Journey to Europe”.

خانه خراب شده بود در تمام شهر جاری فرستاد که هر کس که این امر  
اولاً نوشته باشد بیاید و جواب خود را به پند اما کسی از نرس جان  
پا از خانه بیرون نمیکداشت سرزدوم باز جاری فرستاد که اگر آن  
کس خود امروز حاضر شود نقصه برش عفو خواهد شد و الا جزای  
مفت گرفتار خواهد آمد - ناچار آن نوپسند آمده و گفت که من  
نوشته ام هر چه میخواهی بکن حاکم گفت که من ظالم نیستم بلکه صورت  
شامت کناهان شما هستم که با انتقام آنها بر شما اذیت روا میدهم  
حاصل مطلب - ابیات -

بفوی که بنی کینه خدای دهد حاکم عادل بنک رای  
چون خواهد که و بر آن کند عالی خدماک در بیخه ظالمی

روی برام صادر و مرغ را هم با یکدانشتم لهر مسافر یکدراغواورد  
 شود مال خود را بآن مرغ ببندد و آسایش گیرد و این عمل موجب ثواب  
 و غلّه عام باشد - چون چندی برین بگذشت شخصی پیاده از  
 شدت تشنگی بطرف چاه میرفت ناگاه پایش بآن مرغ بگرفت و راست  
 بر پیشتادی الحال آن مرغ را بر کند ناد بگری باین بلا گریخت و فرار  
 بزرگ از ساکنان آن طرف بر این حال و فوف یافتند گفت پیش هر دو  
 بفر برده است اگر چه عملشان خند یکدیگر باشد - حاصل مطلب  
 بنای هر کار بر تقیاست که اولین نیت نفع عام و سر راست و  
 دومین نیت دفع ضرر و نمود و ثواب هر دو از در کام خالق پنهان است

## حکایت سی و چهارم

حاکمی بود ظالم - دل رعایا از تعدی او در جوش و لب مردم از ستم  
 او در خروش - شخصی وقت شب از خانه او بگذشت - و بر دیوار  
 خانه اش نوشت که - خانه ظالم خراب شود - صبح چون حاکم این  
 قسم نوشته دید خود نیز سطره بزرگش بنوشت که خانه ظالم خراب  
 شود - و حکم کرد تا خانه های مردم را خراب کنند بعد از آنکه هزارها



نومشروط ساخته و پیوسته منزه شد هلاک نومیشد پادشاه از این  
 معنی در غضب شده خواست که خون وزیر را بریزد اما دست عقل  
 دور بین مانع آمد روزی در خلوت با وزیر گفت که چرا اگر من طلب  
 خود را بر مراد من مشروط میکنی - و کس حترافان را این بدخواهی خود  
 اخبار کرده و وزیر گفت فریادت کردم نه چنانست بلکه بقای عمر و  
 دولت پادشاه را در پی معامله میخواهم زیرا که تمام ریهت شب و روز  
 در دعای بقای نوم مشغول اند و در رازی عمر پادشاه را با دلد و جان  
 میخواهند پادشاه را این سخن خوش آمده خلعت و نعش بخشید  
 و مسود را بجزا رسانید **حاصل مطلب** - دعای خیر  
 فقیران و بیمارگان در حق پادشاهان و دولتمندان سبب زیادت  
 عمر و دولت است و عمل نیک باعث برکت در

دنیا و آخرت

## سی و سوم

مسافری در اثناء راه بر سر چاهی رسید میخواه از چوب درست کرد  
 بر زمین کوفت و اسب خود را بآن میخ بست به باکل و شرب مشغول  
 گشت - بعد از آنکه از خوردن طعام فارغ شد بر اسب سوار شده

که در اندک زمان زلزله پدید آید و از دامن کوه ناظمه بالا چنان صدمه  
 رسد که چندین بروج قله بیفتند - و آن کوه ناگر در زمین فرو رفت  
 فی الحال بملك اطلاع دادند اخبار انجوست و گفت که این جواب پیغام  
 شماست که دعای صد نفر کوه را از یاد آورد - و عمرش را کوته ساخت  
 پس پادشاه ظالم که بنفرین هزاران هزار خلق مظلوم گرفتار باشد چگونگی  
 عمر او درازی باید - و در ملك ساک آزادی بسیار است و این دو ایرای  
 درازی عمر کاخ است - **حاصل مطلب** - بر رعیت ظلم کردن  
 بنیاد عمر و دولت خود کردن است - **پیست** -  
 پادشاهی که طریح ظلم میکند پای دیوار ملك خویش بکند

## کاپت سی و دوم

در زمان پیشین پادشاهی بود عادل - و زبیری داشت صاحب قضا  
 و احسان بفقیرای رعیت بدون نفع فرض میداد و وعده ادای آن  
 باین شرط مینمود که چون پادشاه ازین جهان جدا گردد آنوقت هر کس  
 فرض خود را بخواهد بکند - یکی از ساعیان تمام پادشاه را ازین راز مطلع  
 ساخت که این وزیر بدخواه داشت زیر آ که وعده گرفتن لطلب خود را بکند

که راه بالا رفتن را از هر چهار جانب بشکستند که جانور وحشی هم نتواند  
 بالا رود - حاصل مطلب - چون عدالت ظاهری سبب  
 زندگی نام و سالم ماندن اعضا از پوسیده شدن باشد - پس عدالت  
 باطنی و دادگری حقیقی که عبارت از اعتدال هر امر و طریق معرفت الهی است  
 بطریق اولی باعث حیات انبوی پادشاهی سرمدی خواهد بود

## حکایت سی و یکم

یکی از سلاطین ترکستان ایلچی دانا را با صد سوار شجاع در ملک هند  
 پیش ملک اجمیر فرستاد و پیغام داد که شنیده ام در ملک هند و سنا  
 بنایی پیدای شود که از خوردن آن درازی عمر حاصلی آید اگر فدی  
 از آن او سال دارند بعد از دوستی نیست - ملکان اجمیر ایلچی را با هر  
 درجائی حبس کردند و گفت که هرگاه این کوه بزرگ و قلعه محکم که پیش در  
 شماست بپسند آنوقت با جواب پیغام اجازت انصراف بجهت ما خوا  
 داد - آنها در تشویش افتادند که این قلعه که بر کوه بنا شده است  
 ناچند مدت از یاد آید - در این انتظار عمر ما با آخر خواهد رسید  
 پس هر کدام صبح و شام بدای خراب شدن قلعه مشغول شدند

# حکایت سیام

روزی در حضور مأمون الرشید ذکر حدالت انوشیروان را میبردند  
گفت بدختر او خواهم رفت - چون با صطفی فارس رسید بر سر کوه  
که مقبره انوشیروان بود با چند نفر یا لارفت شخصی را دید بالای تخت  
مرصع نشسته - اما لباس او تماماً پوشیده شده حکم کرد تا لباس  
دیگر باو پوشانند - در دست او سه انگشتر یافتند بر یکی نوشته بود  
که بادوست و دشمن لطف و مدارا باید کرد - و بر دومین دَفْ کرده  
پیشاورث کاری نباید نمود و بر سومین نقش ساخته که برداشته اند <sup>عش</sup>  
باید ورزید و زیر آن تخت صفحه از طلا یافتند که - منتهین بر آن کنده  
بودند که بعد از دو چست سال یکی از پادشاهان اسلام بزیارت من  
خواهد آمد و آن زمان ما طافت ضیافت و مهماندارئ او را نخواهیم <sup>شد</sup>  
لهذا در فلان گوشه این عمارت عقب تخت گنجی بیفاس برای شریفان  
مهمان و ضیافت او مخزن و مدفون ساخته ایم باید که آنرا قبول نماید  
و بعد از آن راه آمدن این مقام را مسدود فرماید - میگویند که خلیفه  
مأمون الرشید آن گنج دیگر آنرا برداشت و پانین کوه آمده حکم نمود

بغل رساند و بیایمان شود - اکنون جیب کشته شدن ایمان  
 سلامت ماند و پدرش از مقبول شدن محفوظ - و این دیوار  
 خرابه که فریب بافتادن بود ز پرش کفی است که نصیب فلان بنیم  
 میباشد - حال نهمش کردم که ناچند سال فائمه باشد و چون آن  
 طفل بنیم بزرگ شود با پنجانب رسد و پیش او دیوار بیفتد - پس وی  
 مال خود را خواهد یافت موسی ؑ از این کفیات فوائد اخذ نمود  
 و بجانه خود مراجعت کردند - **حاصل مطلب** - همه

کارهای حضرت آفریدگار موافق حکمت ازل و برای اهل عالم سبب  
 بهترین و مصلحت بنکوترین میباشد اگر چه در ابتدا آن کار بنظر مرد  
 گریه و زشت نماید - اما پیش او تعالی عین صلاح و انجام آن بسیار  
 خوب است زیرا ممکن است امری بنظر ناخوب نماید و آخر آن بد  
 باشد یا آنکه چیزی در چشم آدمی زشت نماید و عاقبت آن نیک شود

## فرد

رضایده دیده و زحیم کرده بگشا  
 که بر من و تو خدا خبر نکشادند

مثل نفس کردن چه معنی دارد - خضرؑم جواب داد که من اول باشم  
 شرط کرده‌ام که از کارهای من نباید پرسید و باید که صبر نمائید -  
 حضرت موسیؑ گفتند که اگر بعد از این بپرسم دیگر نکند از که من همراه تو  
 باشم چون پیشتر رفتند نزدیک شهر رسیدند - و در خرابه فرو  
 آمدند و تمام روز را بکار گل مشغول مانده دیواری از آن و پرانند را که  
 نزدیک بافتان بودند تعمیر کردند - و شام همان در آنجا بسر بردند حضرت  
 موسیؑ فرمودند که اگر مزدوری شخصی میکردی البته پول خوراک  
 بهم می‌رسید و اینجا عیث تمام روز زحمت شدید کشیدی و هیچ فایده  
 بر آن مرتب نشد - خضرؑم گفت که حالا فراموش میان من و شما اما  
 باعث آن کارهایی که کردم این است که در کنار دریا پادشاه ظالمی بود  
 که کشتی غریبان را بعبص میکرد - و آن کشتی که نجاتش را بشکستم  
 مال ضعیفی است که معیشت او از کرایه روزبانه آن کشتی میکرد -  
 اگر در دست ظالمی افتاد آن ضعیف بپاره از کمر سنی هلاک میشد  
 و الحال بسبب شکسته شدن فتنه ملازمان آن ظالم مزاحم و منصرف  
 نخواهند شد - و در کنار دریا آن جوان را این سبب کشتم که پدرش  
 مردی صالح از دوستان خداست فریب بود که آن جوان پدر خود را

بدی بدی زیرا کہ دیشب بنا بود زخم نیزه بر پهلوی نؤرسد۔ اما  
 از برکت عبادت بیک نؤك خاری از نؤ دفع شد۔ و مقدر بود کہ  
 خزانه بیکران بدست آن دیکہ بی بیفتند۔ لکن از شامت معصیت  
 بیک کبسه پول عوض گشت۔ حاصل مطلب۔ عبادت  
 موجب دفع بلا و رفع عذاب دارین است و معصیت باعث تنگی رزق  
 و خسارت کونہن

## حکایت بیست و نهم

روزی موسی علیہ السلام برب در پایش خواجہ خضرؑ آمدند  
 و گفتند کہ چندی میخوام همراه تو باشم خضر گفت کہ از کارهای  
 من نباید پرسید و نباید کہ چون و چرا کند۔ الغرض هر دو بر کتو  
 سوار شدند۔ چون بوسط دریا رسیدند خضرؑ پیشہ بیرون  
 آورد و فتنہ را از آن کشتی شکست موسیؑ کہ فرمودند کہ چرا در پی  
 حرف کردن کشتی افتادی۔ خضر گفت عہد را نگاهدار بد و خاموش  
 باش۔ چون بآن کنارہ رسیدند جوانی زیباروی از پیش آمد  
 خضرؑ او را بیک ضرب شمشیر ہلاک کرد موسیؑ کہ فرمودند کہ نگو

## حکایت بدبست و هشتم

دو نفر از خانه در وقت شب بیرون شدند - یکی برای گذاردن عبادت و دیگری برای مرتکب شدن معصیت - چون صبح شد اولین در خانه بیمار افتاد - و آن یکی دیگر بعبادتش رفته پرسید که چه حال داری گفت - از لب دریا بعد از عبادت و بندگی ینانه مراجعت نمودم در اثنای راه خاری در پای من فرو رفت بفسحه که از زخم آن بیمار افتادم آن دیگر گفت که ثمر بنکی بدبست چرا بعبادت رفتی که چنین بیمار شدی من دیشب را بچند کناه مشغول شدم وقت مراجعت در نصف شب از بازار گذر کردم صرافانی کبسه پول سفید و سپاه بیرون دکان گذاشته و دکان را بسته بخانه خودش رفته بود و آن کبسه را در همانجا واگذارده - من آن پول بی ریخ را بردوش کشیده بخانه خود آوردم - اگر همراه من در پی معاصی می آمدمی البته نصیبی ازین پول بنومیرسید - مرد عابد ازین حرف تعجب کرده پیش یکی از داناها آن زمان رفت و در بدل خودش را بیان نمود دانا پس از ناامل بسیار سر بر آورد و گفت که ثمر بنکی بنکی است و نتیجه



## حکایت بیست و هفتم

شخصی در خواب خود را در دوزخ دید - چونکه از بنکوکاران بود چنانچه  
از آتش و غیره نظرش نیامد پرسید که این چه مکانست گفتند دوزخ  
گفت چرا اینجا آتش سوزان و مار و عفری نمی بینم گفتند هر کس که در اینجا  
برای سکونت می آید از دنیا هزاران مار و عفری و شعله های آتشین  
که اقسام گناهان اوست همراه خود می آورد و موافق عهد است و بیش  
در آن می سوزد و عملهای بد او چون مار و عفری او را عذاب میکند  
و میگویند که نواز دنیا مارا همراه آورده حال سزایت این است باید  
بکشی - الغرض چون از خواب بیدار شد باد و ستان خود در میان  
نهاد که چنین و چنان در خواب خویش دیده ام - یکی از حاضرین گفت  
که من این قسم گناهان بسیار کرده ام چگونه از عذاب آخرت خلاص  
خواهم یافت دیگری گفت که از توبه گناهانرا باید دور کرد - و از اعمال  
حسنه خرم کلامهای ثواب باید اندوخت - **حاصل مطلب**  
قطره اشک که از خوف خدا از چشم فرو ریزد برای خاموش ساختن  
آتش دوزخ کافی خواهد بود .

و چنان خدمتش را معقول بجا آورد و هر دو دست او را بر کف بستند  
بعد از آن رو بقیه کرد و گفت از کدام مسئله و دلیل ملک غیر را بر  
خود حلال ساختی و حال آنکه مثل این درویش محتاج نیستی که حتی  
بر ملک من داشته باشی این را بگفت و باو در آویخت فقیه فریاد بر آورد  
که اگر از اول ملک بقال و سر باز را میگردیم کار با اینجانی کشید درویش  
بقبال اینکه با او کار نخواهد داشت منجمل گفتار فقیه شد تا آنکه فقیه  
پنیر بر پیمانی محکم بست و بسوی درویش آورد و گفت که اکنون از کثرت  
رجوع بوحث نمودم تا فهمت این میوه ها را دانشود برای همه کد ام از  
شما خلاصی ممکن نیست صوفی پیچاره خرمنه و عامه رهن گذاشته  
رهائی یافت و آن سه نفر دیگر نیز فهمت واجبی ادا کرده خلاص شدند

**منل مطلب** - هرگاه درود نقای از گفتار مدعی در  
دماغ پادان پیچد هر کدام در بلائی گرفتار خواهند شد - پس هرگز  
بر گفته دشمن اعتبار نباید کرد و رشته انقاف را نباید برید که باعث  
هزاران مناد خواهد بود

## حکایت بدبخت و ششم

در باغی چهار نفر بطریق نفرتج درآمدند یکی صوفی دوم فقهیه سومی  
 سرباز چهارم بقال چون مېوه های نر و نازه دیدند و باغبان را خوا<sup>سته</sup>  
 یافتند دست ناراچ کشاده بی تخاشاوی با کانه در و پرانی باغ  
 مشغول شدند مېوه های شهرین رسیده را میخوردند و نرش و  
 نارس را در مرزها و خیابانها می انداختند در این اثنا باغبان  
 بیدار گشت و آن حالت را دید - چون نمیتوانست که با هر چهار  
 نفر مقاومت نماید گفت - که من مرید صوفی و شاگرد فقهیه و ر<sup>ج</sup>  
 سرباز هستم آنها هر چه کرده اند میاست - اما بقال بمرتوت چرا  
 در باغ من دست تعدی دراز کرده است هیچ فرضی از او بر ز<sup>م</sup>  
 من نیست اینرا بگفت و بقال را بیجا باغ و کوفت باران از معاونت  
 او خاموش ماندند تا آنکه دست و پا بشرا بسنه در گوشه پیداخت  
 پس منوجه سرباز شد و گفت که در ویش مرشد من است و فقهیه  
 استاد من اما این سرباز بیچاره چرا که بی اذن من مېوه چند  
 بخورد یک حبه مالکات شاهی از من طلب ندارد اینرا بگفت و با چو

و کفشک دراز عمر گفت که - باز بجهت ظلم و خونریزی کثر زندگانی میکند  
و کفشک بسبب کم آزاری بیشتر زبست می نماید انوشیروان همان روز  
به حکام مملکت خود فرمان داد که - خون کسی بی اطلاع من نریزد و در  
بارگاه خود زنک برنجی آویخت و سر زنجیرش را در بازار بست تا هر مظلومی  
به واسطه اهل دربار زنجیر را می بیند و شاه اورا طلب داشته بنفس  
نفس خودش بداد رسی می پرداخت - روزی خرمی که پشت آن زخم  
بود کردش را بان زنجیر مالید فی الحال بجز کشیدن صدای زنک  
سر هتکات آمدند و آن خرم را پیش پادشاه بردند و صاحبش را پیدا کردند  
پادشاه فرمود که در رفتی که این خرم جوان و ثنومند بود بر پشتش بارها  
غضادی و کارها بکردی حالا که پشتش زبست شده است از گاه و آب  
او دم دست کشیده از آفتاب این بیچاره برنور پاد کرده است آنرا  
ببر و در این هنگام نانوائی در خانه خود نگاهدار و نادم زبست آب  
و گاه از آن در ریغ مدار - بدست - چوبدل نو کردم جوانی خوش  
بهنکام پیری مرا نهم زبست - حاصل مطلب - برهنه بجا  
نظر رحمت باید داشت و حق کسی را فراموش نباید ساخت

چهارمین خواهم پدر عروس جواب میدهد که اکنون چهار خرابه  
 حاضر است من بعد اگر پادشاه این زمان بر همین منوال بسیر و شکار  
 مشغول بوده از عدالت و ملک دانی چشم پوشی کند نه چهل خرابه  
 بلکه هشتاد خرابه بداماد خود ارزانی خواهم داشت - بدلت -  
 که ملک این باشد و این روزگار زین ده و پیران دهمش صد هزار  
 - انوشیروان از شنیدن این سخن متأثر گشته بفضیلت خودش مراجعت  
 نمود و بنیاد عدالت و انصاف را چنان محکم کرد که نامش نامیاست  
 بر فرار ماند - فرد - زنده است زام فرسخ نوشیروان بعدل -  
 که چه بی گذشت که نوشیروان نماند - حاصل مطلب -  
 عاقل آنست که از هر کدام پند گیرد و اثر آنرا بدو رساند - قطعه  
 نگویند از سر باز بچه حرفی کزان پندی نگردد صاحب هوش  
 و که صد باب حکمت پیش نادان بخوانند آیدش باز بچه در گوش

## حکایت بدلت

آورده اند که انوشیروان عادل از یکی از حکما پرسید که چرا باز کم عمر

خیالها نگاه میداشت - حاصل مطلب - بر هر انسان  
لازم است که همواره نیت خود را از خطا و خیال خودش را از جلالت  
نگاه دارد و در هر کار خود نظر انصاف بکار دانا بنی و بدی بروی  
روشن و هویدا شود

## حکایت بیست و چهارم

روزی انوشیروان کسری برای شکار در بیابانی رفت و در آن زمان  
بسیب عنفوان جوانی از سپهر و شکار عبدالک و ملوک رانی کمتر  
می پرداخت دهد که دو گره بوم برد و جانب دشت صف کشید<sup>اند</sup>  
و از هر گره بومی برآمده با همدیگر بمباحثه و مناظره میپردازند -  
انوشیروان از معاينه افعال فرین چهرت کشته بوزیر اعظم خود  
بوزیر چهر گفت - که تو حکیم کاملی و از حال و کیفیت حیوانات  
واقفی آگاهم بدانی که این بومان از دو جانب چرا جمع شده اند و  
با هم چه نزاعی دارند - بوزیر چهر عرض کرد فریانت شوم اینها  
با هم مجلس عروسی دارند پدر دانا ما را میگوید که چهل خرابه در عوض

## حکایت بیست و سوم .

روزی یکی از ملوک هند براسپی بادپاسوار شده بشکار مہفت  
دراشتای راہ نظرش بردختر بقالی افتاد کہ در حسن و جمال دیر حدّ  
کمال بود بجزّ پیک نگاه جان کاه طائر دلش اسیر دام آن مشکین موی  
گردید چونکہ خود شکار آن آہوی طناز شدہ بود عزم شکار را ترک  
گفتہ بایوان خویش مراجعت نمود و ارکان دولت و داناہان مملکت را  
طلبیدہ صورت حال را با ایشان در میان نهاد و گفت کہ برای کفّارہ  
آن میخواہم خود را در آتش سوزان زندہ بسوزانم و داناہان دولت گفتند  
کہ اگر چنین است - پس عدم نواز وجود بجز مہماہد نار صہتا ز آفت  
بد نظری نودر امان باشند - فی الحال آتش بسیار روشن کردند و  
ملک مسعد شد کہ خود را در آن آتش بیندازد - ارکان دولت  
دست او را گرفتند و گفتند کہ - برای تبدیل نیت و تخیل باطل این  
فرد سزا کافی است کہ بر سوزانیدن خویش مسعد شدی -  
بعد از آن ملک مذکور مبلغی از حدّ افزون در عوض سلامتی  
جان خود بر عہدہ جان نصدق نمود و پیوستہ نیت خود را از بسکونہ

# حکایت بیست و دوم

شخصی در راه بسفر اطبرخورد و پرسید که خانه سفر اطبر کجاست  
او نشان داد که در فلان محله میباشد - چون آن شخص در آنجا رفت  
و خانه سفر اطبر را یافت گفتند که بیرون رفته است آن شخص با انتظار<sup>و ش</sup>  
بیش چون سفر اطبر باز آمد معلوم شد که همان سفر اطبر بوده<sup>است</sup>  
که در راه با او برخورد آن شخص اعراض کرد که نو سفر اطبر بودی چرا آنکفو  
- جواب داد که نو از خانه سفر اطبر پرسیدی و من مطابق سؤال تو جواب  
دادم - آن شخص گفت که من از تو سؤالی دارم که چرا همیشه بعزلت  
و تنهایی میگذرانی - سفر اطبر جواب داد که در تنهایی خواص ظاهر<sup>ه</sup>  
و باطنی انجلا مییابد و قوه دراکه صیقلی پذیرد و غیر از این منافع  
تنهایی بسیار است اگر نوبدانی از خودم بگریزی - حاصل  
مطلب - باید هر کس بقدر سؤال جواب دهد و اگر نداند  
از دیگری که از وی دانایتر باشد پرسد - فرد -  
تا اینک ندانی که سخن عین صواب است باید که بگفتن دهن از من نکشای



همائی که در این ساعت حضرت آفرید کار چه میکنند در ویش  
 گفت که سائل بدرجه ادنی و تحبب برزیه اعلی میباشد اگر  
 من بجای وجلال بر تخت نشینم و خلعت شاهی در بر کنم و نوچون  
 من لباس قلندرانه بردوش گرفته پیش من سؤال خود را عرض  
 نمائی البته بجواب شافی و کافی ترا کامران خواهم ساخت پادشا  
 فی الحال از تخت ضرور دآمدم و خلعت شاهی و تخت و تاج بدر ویش  
 محتاج سپرد و خود بادلق حاکمتری بخدمت ادب ایستاد و سؤال  
 خود را اعاده نمود در ویش گفت که بخوین بزی بپشمار و زحمت بسیار  
 این تخت و تاج را بر تو فرار داد و بی رغبت من مرا طلب داشته باین  
 درجه رفیع که نوی بینی رسانند اگر حالا حکم کنم گردنت را بزنند چه عذر  
 خواهی آورد و چه خواهی کرد - پادشاه از کفنه خود خجل شد و دست  
 و پای در ویش را بوسه داد و از جسارت خویش توبه کرد - **حاصل**  
**مطلب** - هر کادی که از انسان سر بپزند بنظر اول از جانب خدا<sup>سنت</sup>  
 که بچشم او جل جلاله برك درخت حرکت نمیکند - اما بنظر ثانی از  
 انسان میباشد که بر حسب ظاهر فاعل است

# حکایت بیستم

اورده اند کہ روزی عثمان ابن عفان یکی از غلامان خود امر تکب  
کنای دہد۔ بجای فرمود نا اور اجزا رساند۔ چون خادم نازبانہ  
کشید آن غلام آہ سرد از دل بر آورد از اسماع آن ناثری در دل عثمان  
پیدا شد و گفت۔ ترا بنام خدا بخشیدم و آزاد کردم ناما لک من  
نیز در روز سنجہ مرا بپا مرزد و از آتش آزاد کند۔ زیر اعداب آنروز  
بنہایت سخت ترا ز عفویت این جہانت۔ حاصل مطلب  
رحم دلی علامت بخشیدانت و سنگدلی نشان دوزخیان۔

## بیست

نوم بردری ہستی امیدوار پس امید بردر دشمنان برآر

# حکایت بیست و یکم

در روایتی خواجہ نام درخراسان بزہد و تقوی و خدا شناسی  
مشہور بود پادشاہ آن عصر و ہر اطلبیدہ پرسید کہ تو از عارفان

درختان و بیج کباهان بزم میرد - روزی برکنار موضعی چشمه آب شیرین  
 یافت که بر آفتاب گل ولای منقش و مکتب شده بود - مرد بدوی قدری  
 از آن آب بخورد و چون در ره عمر غیر از آب شور نپاشیده بود آنرا چشمه  
 آب حیات تصور کرده مشکی از آن پُر نمود و برای خلیفه بغداد که در آن  
 نزدیکی بشکار آمده بود بطریق نذر پیش آورد و بنعریف و توصیف آن همبسا  
 بسیار نمود - خلیفه دانست که حال چیست - فرمود نامشک آب از او  
 بستانند و صقر هزار درهم بوی انعام دهند ناخنه خاطر و مایوس  
 نرود - و ذکر میکنند که خلیفه آدم همراه او کرد تا او بر از همان راهی که  
 آمده بود برگردانند مبادا دجله را به بیند و غفل شود - حاصل مطلب  
 کسی را مایوس و ناامید گردانیدن بدترین افعال مردم از ازیست و  
 پاس خاطر هر فخر و پیاده نگاه داشتن موجب هزاران بینکنای و شکوکار  
 دل شکستن بدترین جرمهاست زانکه دل منظور و انتظار خدا

# حکایت هجدهم

حضرت سلیمان علی نبینا وعلیه السلام که پادشاه جن و انس  
و سایر مخلوقات بود خواست که تمام مخلوقات را ضیافت نماید - هزاران  
هزار انبار خورده و مأكولات بر لب دریا گرد آورد - ناکاه جوانی از دریا  
سر بر آورد و گفت که امر و زمام من توام - پس تمام خوردنیها را از خام  
و پخته فرو برد و باز فریاد میکرد که هنوز نیم سپر نشده ام - حضرت سلیمان  
بر عجز خود اعتراف نمود که یک حیوان را شکم سپر نتوانستم خورایند پس ضیافت  
همه مخلوقات چه رسد - **حاصل مطلب** - قدرت الهی  
از عقل انسان ضعیف برتر است و در این مقام بی اعتراف عجز چاره نیست

## پیشت

ضعیفان به بذل تو میگزینوی نگرددن ترسم نولا غر شوی

# حکایت نوزدهم

یکی از اعراب بادیه نشین پیوسته آب شوری چشید و زندگی بیک

# Reading Lessons.

## 1. From the “Şad Hikâyat”.

STATE CENTRAL LIBRARY  
5-A B T F  
( 1777 )





